

LEEDS STUDIES IN
ENGLISH AND KINDRED
LANGUAGES

NUMBER THREE

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ELIZABETH MARY WRIGHT

A BIBLIOGRAPHY

On 2 July, 1934 the honorary degree of Doctor of Letters of the University of Leeds was conferred on Mrs. Joseph Wright of Oxford. No reader of LSE needs to be reminded of Mrs. Wright's services to the study of English Language—notably her work on the *English Dialect Dictionary*; but a list of books and papers which have been published either under her name or jointly under the names of Professor Wright and herself may seem appropriate to the occasion:—

Elizabeth Mary Lea, *The Language of the Northumbrian Gloss to the Gospel of St. Mark* (*Anglia* xvi, 62-227), 1894.

Elizabeth M. Wright, *Beowulf* l. 1363 (*Englische Studien* xxx, 341-3), 1901.

Elizabeth Mary Wright, Notes on 'Sir Gawayne and the Green Knight' (*E. St.* xxxvi, 209-227), 1906.¹

—, *The Varieties of English Speech* (*Quarterly Review* 207, 86-109), 1907.

—, *Rustic Speech and Folk-lore*, Oxford, 1913.

Joseph Wright and Elizabeth Mary Wright, *An Old English Grammar*, Oxford, 1908; 2nd. ed. 1914; 3rd ed. 1925.

—, *An Elementary Old English Grammar*, Oxford, 1923.

—, *An Elementary Middle English Grammar*, Oxford, 1923; 2nd ed. 1928.

—, *An Elementary Historical New English Grammar*, Oxford, 1924.

Elizabeth Mary Wright, *The Life of Joseph Wright*, 2 vols., Oxford, 1932.

—, *The Story of Joseph Wright: Man and Scholar*, Oxford, 1934.

B.D.

¹ A further, very important, series of notes on *Sir Gawayne*, which I have had the privilege of consulting in manuscript, will be published shortly in the *Journal of English and Germanic Philology*.

OE. *WĒOFOD*, *WĪBED*, *WĪGBED*

It is generally accepted¹ that this word may be explained as a compound of an adjective corresponding to Goth. *weihs* 'holy' and either OE. *bēod* 'table' or *bedd* 'bed.' In this article I shall discuss the relationship of the different forms of the word found in the OE. dialects and point out its importance for the dating of the change of *β* to *b* initially.

There is no reason to assume (with Bosworth-Toller and NED.) that the forms with *-bed* are due to a later folk-etymology. Either Pr.Gmc. **βeuða-* 'table' or **βαδja-*—in its original sense of 'hollow'²—would well accord with our ideas of the Germanic heathen altar.³

It is clear that the *g* in *wīgbed* cannot be explained from a form corresponding to Goth. *weihs*; it can however well represent a Pr.Gmc. **wīγa-* standing in Verner's law relation to it; cf. the noun WS *wēoh* (acc. pl. *wēos*) : *wīg* (gen. sg. *wīges*) 'idol.'⁴

The development of the OE. forms may be indicated as follows:—

(i) Pr.Gmc. **wīχa-βeuða-* > **wīmχ-βeud* (with breaking) > early WS. *wīofud*, *wēobud* and generally, OE. *wēofud*, *wēofod* ME. *wēved*, with accent-shift—at an early date with Pr. E. *u* < *eu*⁵—in the second element and loss of *χ*⁶ in the first.⁷

¹ E.g. by J. Bosworth and T. N. Toller, *An Anglo-Saxon Dictionary*, s.v. *wigbed*; NED. s.v. *weved*; F. Holthausen, *Altenglisches Etymologisches Wörterbuch* s.v. *wīoh*.

² Cf. the gloss *bedde* 'agellus in horto' (E. Steinmeyer and E. Sievers, *Die althoch-deutschen Glossen* iii, 716, 28); Mn. E. *bed* (in a garden); Mn. Norw. *bed* 'lie (of small animals)'; further the cognates Latin *fossa*; Welsh *bedd* 'grave'; Lettish *bedre* 'Grube, Gruft.' See A. Torp, *Nynorsk etymologisk ordbog* s.v. *Bed*; A. Walde and J. Pokorný, *Vergleichendes Wörterbuch der indogermanischen Sprachen* ii, 17.

³ See J. Hoops, *Reallexikon der germanischen Altertumskunde* i, 71.

⁴ For Verner's Law in adjectives cf. Goth. *ganohs*: Mn. H.G. *genug*; Mn. H.G. *hoch*: Mn. Sw. *hög* and see F. Kluge, *Nominale Stammbildungslehre der altgermanischen Dialekte* §174.

⁵ See K. Luick, *Historische Grammatik der englischen Sprache* §266.2.

⁶ It is possible that the form *wifod* in Ru¹ (Mt 23, 18) may represent a Pr. Angl. **wīχ-βeud* with loss of *χ* after smoothing (Luick, *op. cit.* § 239), but it may also be explained as a mixture of *wībed* (see below) and *wēofod*.

⁷ Late OE. *wēofed* probably represents the earlier *wēofod* phonologically; it can hardly be regarded as a mixture of *wēofod* and forms with *-bed*.

(ii) Pr. Gmc. *wīχa-βaδja-* > OE. *wībed* (e.g. in Vesp. Ps. and Ru¹).

(iii) Pr. Gmc. *wīγa-βaδja-* > OE. *wīgbed* (in Lind. Rit. and elsewhere); cf. also the gen. sg. *wigbeddes* in Lind. (L 1, 11).

The form *wēofod* is clearly an obscured compound; the second element **-βud* has been separated from the word **βeud*. Moreover the only hypothesis upon which we can explain the form is that the accent-shift and the separation of **-βud* and **βeud* took place before the change of initial *β* to *b*. It is impossible to determine the actual date at which the accent in the diphthong was shifted; such accent-shifts are attested sporadically in the earliest Old English (particularly in obscured compounds such as *fultum* < **full-tæom* i.e. *full-tēam*) and after that more frequently. But the change can definitely be regarded as English (as opposed to West Germanic) and may not have preceded the literary period by very long.⁸ Further the form *wēobud* which, in view of its sporadic occurrence, is probably to be explained as due rather to direct analogy with *bēod* than to a separate line of descent in which an accent-shift took place *after* the change of *β* to *b*, shows that the separation of **-βud* and **βeud* cannot have preceded by very long the period to which the orthography of the oldest English texts may be assigned. It seems therefore that the change of *β* to *b* may be assigned to the Primitive English period.

The word *wēofod* is thus one reasonably certain point in the difficult problem afforded by the development of the Pr. Gmc. spirants *β*, *ð*, *γ* in the initial position. The usual view is that these spirants existed in the initial position in Primitive Germanic and that they became *b*, *d*, *g* at different periods in the different languages.⁹

The Germanic loan-words in Baltic Fennic and Slavonic and the Germanic names in classical writers afford us no evidence on this point.

⁸ Luick, *op. cit.* § 265.

⁹ W. Streitberg, *Urgermanische Grammatik*, p. 116; R. C. Boer, *Oergermaansch Handboek* §142. F. Kluge, *Grundriss der germanischen Philologie* i, 330 would postulate an initial *b* and *d* as early as Pr. Gmc. itself.

In Pr. Fenn. there was neither δ , γ nor d , g in the initial position; we should thus expect substitution of a Pr. Fenn. t for either δ or d (as in Finn. *taikina* 'dough': OHG. *teiginna*; Goth. *daigs* ON. *deigr*) and of a Pr. Fenn. k for either γ or g (as in Finn. *kulta* 'gold': Goth. *gulþ* OHG. *golt*). In the Germanic loan-words in Baltic Fennic p has in general been substituted for initial Germanic β or b (as in Finn. *palje*, pl. *palkeet* 'bel-lows': Goth. *balgs* ON. *belgr*). There are two possible explanations for this substitution: either, in the Germanic from which the words were borrowed the change $\beta > b$ may already have taken place; or, at the period of the borrowing the Pr. Fenn. β -sound may have been so far from the Germanic β -sound that one could not have been substituted for the other.¹⁰

In Pr. Slav. there was neither δ nor γ in the initial position and we should thus expect either Germanic δ or d to appear as Slav. d (as in Russian *duma* 'thought': Goth. *doms*) and either Germanic γ or g as Slav. g (as in O. Bulg. *gobino* 'abundance': Goth. *gabei*). The initial Ind. E. semi-vowel w (as in O. Bulg. *vezq* = Latin *ueho* OHG. *wëgan*) has in general given a labio-dental v in Slavonic, but a bilabial spirant (appearing, for example, in the North-Eastern Czech dialects)¹¹ and a semi-vowel (appearing, for example, in East Bulgaria¹²) are also attested.¹³ Here also there are two possible explanations why Pr. Gmc. initial β appears as b not v in Slavonic (as in O. Bulg. *bugz* 'armilla': OHG. *boug* OE. *bēag*): either, in the Germanic from which the words were borrowed the change $\beta > b$ may already have taken place; or, more probably, at the period when borrowing took place the Slavonic sound may have been so far from the Germanic β -sound that one could not be substituted for the other; if the latter explanation is accepted we have valuable evidence for the quality of the Slavonic

¹⁰ In view of the early date at which the borrowing took place the latter explanation seems the more probable and, if it is accepted, we have valuable evidence for the character of the Pr. Fenn. sound.

¹¹ A. Frinta, *Fonetická povaha a historický vývoj souhlásky "v" ve slovantštině*, pp. 26-7.

¹² L. Miletich, *Das Ostbulgarische*, pp. 82, 89, 155.

¹³ W. Vondrák, *Vergleichende slavische Grammatik* i, 374.

v-sound—it may well have had the semi-vocalic quality attested to-day in East Bulgarian.¹⁴

In Latin and Greek we should expect initial *b, d, g* to appear either for Germanic β, δ, γ or *b, d, g*. Further in later Latin *b > v* in some positions and there is confusion between *b* and *v* in the orthography. Nothing can therefore be concluded from sporadic spellings such as *Vatavi* for *Batavi* (cognate with Goth. *batiza, bota*, etc.)¹⁵

In Gothic¹⁶ there is no evidence for the pronunciation of the letters *b, d, g*¹⁷ initially; the conventional view—that they represent stops—is merely based upon the fact that the majority of the Germanic languages are usually considered to have stops in these positions.¹⁸

In Norse the little evidence that there is attests the completion of the change to *b, d, g* rather than the existence of the stage β, δ, γ . Thus it is assumed that the runes $\mathfrak{B}, \mathfrak{D}, \mathfrak{G}$ (usually transliterated *b, d, g*) represent β, δ, γ in the initial position in the early inscriptions;¹⁹ forms such as *kuþi* (= O.Icel. *goði*)—from *Flemløse* and *Helnæs*—and inverted spellings such as *warb* (= 3rd sg. pret. ind. O. Icel. *varp*), *kaiba* (= acc. pl. O. Icel. *keipa*)—both from *Eggjum* (c. 700)—*-sba* (= O. Icel. *spá*) from *Björketorp* (8th century), afford evidence for the *b, (d), g* found initially in the later Norse languages.

In West Germanic there is no direct evidence for anything except initial *b* and *d*.²⁰ But in the case of the third spirant, γ ,

¹⁴ V. Kiparsky, *Die gemeinslavischen Lehnwörter aus dem Germanischen*, p. 287, comes to the same conclusion.

¹⁵ M. Schönfeld, *Wörterbuch der altgermanischen Personen- und Völkernamen* pp. xxiv, 45-47.

¹⁶ But the stop *b* is rendered certain for Crimean Gothic by spellings such as *boga* 'arcus.'

¹⁷ It has been suggested that the initial *k* in Goth. *Kreks* OE. *Crēacas* OHG. *Kriahi* < Latin *græcus* is due to the fact that the word was borrowed at a period when there was no initial *g*, only a γ , in Germanic. But there are other possibilities and the phonology of the word is too obscure for anything to be based on it. For literature see S. Feist, *Etymologisches Wörterbuch der gotischen Sprache* s.v. *Kreks*.

¹⁸ M. H. Jellinek, *Geschichte der gotischen Sprache*, p. 35.

¹⁹ A. Jóhannesson, *Grammatik der urnordischen Runeninschriften* §§ 83, 89, 97.

²⁰ The spellings afford indirect evidence for the pronunciation *b, d* in the old literary languages of North and West Germanic. For, had the pronunciation been δ and not

there is more evidence; initial γ appears to this day in Dutch²¹ and in some Low German dialects,²² and—presumably on this evidence for there is no other²³—it is often assumed to have been present initially in OE. also.²⁴ Later in English²⁵ it changed to g as it has done in the majority of West Germanic languages.

With regard to the change of initial Pr. Gmc. β , δ , γ (sounds which, from all that we know of Grimm's Law, we must assume to have existed in Pr. Gmc.) to b , d , g , it therefore appears that we really have only two data: the appearance of γ in Dutch and Low German and OE. *wēofod*.²⁶

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d initially, one would expect a standard spelling with δ in ON. and OE.; had it been β and not b , one would expect a standard spelling with crossed b in OS., one with v in O.Fris. and occasional spellings with f in ON. and OE. (since in these last f was the normal spelling for the medial consonant in ON. *drifa* and OE. *drifan*). For the third sound there is little evidence of this kind; but, if a spirant had been pronounced, one would certainly expect a standard spelling with gh instead of g in Old East Norse.

²¹ See M. Schönfeld, *Historiese Grammatika van het Nederlands*, p. 20.

²² See A. Lasch, *Mittelniederdeutsche Grammatik* § 342A.

²³ It has been suggested (e.g. by F. Kluge, *Grundriss der germanischen Philologie* i, 841) that the alliteration of a Pr. Gmc. γ (before a back-vowel) with a Pr. Gmc. j in OE. poetry affords evidence that the spirantal character of the former was preserved into the OE. period. This cannot be regarded as safe evidence.

²⁴ E.g. by R. Girvan, *Angelsaksisch Handboek* § 214.2.

²⁵ The date at which the change took place is unknown, but as K. Bülbring (*Altenglisches Elementarbuch* § 487) points out, the spelling *galdes* for *caldes* in Ru¹ (Mt. 10, 42) would, if not an error, afford some evidence for the existence of a stop, not a spirant, in this dialect at this date.

²⁶ It has been suggested (R. Priebsch and W. E. Collinson, *The German Language* p. 46) that Olcel. *knésfótr* 'the bend of the knee' (beside *knésbót*) similarly preserves the spirant but the possibility of folk-etymology with *fótr* renders this inconclusive.

OLD ENGLISH AFIGEN: OSSETE FEZONAG, FIZONAG*

A gloss *a-figen* 'frixum' is recorded in the oldest English glossaries: Epinal 414, Corpus 918 *afigaen*; Erfurt *afigen*.¹ E. Lidén² suggests that this is the p. part. of an unrecorded OE. **ficgean*=Gk. *πέσσω*—hence a *jō*-present to the well-known root *peq^u*- 'cook, etc.'³ The past participle to such a verb should regularly have *e* not *i* in OE. (cf. p. part. *seten* to *sittan*, a *jō*-present from the root *sed*-) but Lidén explains the *i* in *-figen* as due to analogy with this infinitive **ficgean*; he compares p. part. *frigen* to *fricgean*, a *jō*-present from the root *prek*-.⁴ Lidén's suggestion rests upon the assumption of two abnormalities coincident with the case we are considering: (i) the existence of a *-jō*-present **ficgean* (=Gk. *πέσσω*) instead of a regular fifth class form corresponding to O.Bulg. *pekq* i.e. **fēon* (< **fexan* < **fexwan*-, cf. *sēon*=Goth. *saihwān*) and (ii) the formation of a p. part. *figen* (instead of **fegen* with Verner's Law change, cf. p. part. *gesege*n to *sēon*) by analogy with this infinitive **ficgean*. So that, not only does Lidén's suggestion involve us in the addition of one more to the set of OE. *-jō*-presents (proportionately a small one), but we must further assume an analogical process attested with certainty in only one of these *jō*-presents, viz. *fricgean*. Under these circumstances it seems advisable to reject Lidén's hypothesis

* The appearance of this number of LSE has been much delayed owing to the almost total destruction by fire of the original MSS. of this article and 'OE. *wēofod*' in an airmail accident near Malmö.

¹ H. Sweet, *The Oldest English Texts*, pp. 62, 65.

² *Indogermanische Forschungen* xviii, 412 ff.

³ A. Walde and J. Pokorny, *Vergleichendes Wörterbuch der indogermanischen Sprachen* ii, 17 ff.

⁴ As an alternative Lidén suggests that the p. part. *-figen* may descend from a form with Pr. Gmc. *-ina-* instead of the regular *-ana-* (see R. Girvan, *Angelsaksisch Handboek* § 407). This alternative suggestion may be rejected; *afigaen* in the Epinal glossary renders a form with *-ana-* practically certain; in this text the vowels of the unstressed syllables are strictly etymological (see E. Sievers, *Beiträge zur Geschichte der deutschen Sprache und Literatur* viii, 324-33) and a form with Pr. Gmc. *-ina-* would appear with *-in* (cf. *forsleginum*), not *-aen*; replacement of an original *-in* by analogical *-aen* from other past participles is particularly unlikely in the case of an isolated form such as *afigen*.

and return to the view of E. Sievers⁵ who considered *-figen* as a *normal* past participle to a *normal* strong verb of the first class, **fīgan*. For this verb we should postulate an Ind.E. root *p(h)eiġh-*, *p(h)eigh-* (cf. *stīgan*, p. part. *stigen*, from the root *steigh-*).

It seems possible that *p(h)eiġh-* is also attested in Iranian: Ossete (Digor) *fēzōnāg*, (Iron) *fīzōnāg* 'Spiessbraten'⁶ attest a verbal base **fēz-* < O.Iran. **faiz-* or **paiz-* < Ind.E. *p(h)eiġ(h)-*. *fēzōn-*, *fīzōn-* might be explained either as an adjectival derivative in *-ōn* to a noun **fēz* < O. Iran. **faiza-* or **paiza-* (cf. Oss. *arwōn* 'heavenly' to *arw* 'heaven'), or as a nomen actionis in *-ōn* to the verb **fēz-* (cf. Oss. *fāndōn* 'wish' to *fāndyn* 'to wish'). The suffix *-āg* would not change the meaning; cf. Oss. *χārāg* beside Mn.Persian *χar* 'ass'; Oss. *māgur* beside *māgurāg* 'poor.' In view of the sense the first explanation (*fēzōn* adj. 'connected with roasting') appears the more probable.

Note—B. Munkácsi (*Árja és kaukázusi elemek a finn-magyar nyelvekben*, p. 276-7) suggests that Hungarian *főz-ni* 'coquere' is an Iranian loan-word; he cites Oss. (Digor) *fic-* (Iron) *fyc-* 'kochen (trans.)' as the etymon but H. Sköld (*Die ossetischen Lehnwörter im Ungarischen*, p. 21) rightly rejects this suggestion. Hung. *főzni* is usually regarded as native Finno-Ugrian: cf. Lappish *bivvat* 'calorem servare, vim frigoris suscinere' (J. A. Friis, *Lexicon Laponicum* s.v.) and—particularly—Hung. *fő-ni* 'coqui' (see, most recently, T. E. Uotila, *Finnisch-ugrischen Forschungen* xxi, 83 ff., where references to further literature will be found). Nevertheless in concluding this article it may be of interest—purely as a formal point in the methodology of the study of the Iranian loan-words in Finno-Ugrian—to point out that Hung. *főzni* COULD represent a borrowing of the Iranian **fēz* discussed above. We should have to assume that the word was borrowed with Iran. *z* at a date when there was a *z* (< *t* : *ð*, as in Hung. *kéz* 'hand' beside Finnish nom. sg. *käsi* < **kāti* : gen. sg. *käden* < *kāden*—see J. Szinnyi, *Magyar nyelvhasználtás*, 7th ed., p. 36) in Hungarian. There are admittedly some Iranian loan-words in Hungarian which were borrowed before the change *t* : *ð* > *z*, since in them an Iranian *ð* is represented by a Hungarian *z*; e.g. Hung. *bűz* 'stink': Oss. (Digor) *bōdā* (Iron) *būd* 'incense,' Avestan *baoiði-* Pahlavi *bōd* 'sweet smell,' Baluchi *bōd*, *bōð*, *bōz* 'balsam bush' (Sköld, *op. cit.* p. 17); Hung.

⁵ *Beiträge zur Geschichte der deutschen Sprache und Literatur*, ix, 277 and, later, *Angelsächsische Grammatik* (3rd ed.) § 382 Note 1a.

⁶ From information kindly placed at our disposal by Professor A. Freiman of Leningrad. For Digor *fēzōngutā* see also *Pamjatniki narodnogo tvorcestva Osetin* ii, 6-7.

fi-ét-ni 'pay': Oss. (Digor) *féd-* (Iron) *fid-* 'pay' (Sköld, *op. cit.* p. 20). But there are two clear examples of the representation of Iranian *z* by Hungarian *z*: (i) O. Hung. *ezwest* Mn. Hung. *ezüst* 'silver': Oss. (Digor) *äwžestä* (Iron) *äwžist* 'id.' (Sköld, *loc. cit.*); (ii) O. Hung. *kazdag*, *kazda* Mn. Hung. *gazdag* 'rich', *gazda* 'landlord, husbandman': Oss. (Digor) *γāzduḡ* (Iron) *gāzdyḡ* 'rich' (Sköld, *op. cit.* p. 22). A change of $\acute{e} > \delta$ (and $\acute{e} > \delta$) seems possible in Hungarian, though most of the examples adduced by Zs. Simonyi (*Die ungarische Sprache*, p. 206) can no longer be considered valid. But cf. *vörös* 'red' from *vér* 'blood' and further the change $\acute{e}ü > \delta$ (as in Mn Hung. *hő* 'warmth' beside O. Hung. *heu* — see Z. Gombocz, *Magyar Történeti Nyelvtan*, *Alaktan* pp. 80-1); also early Hung. *szélé* (see G. Szarvas and Zs. Simonyi, *Magyar Nyelvtörténeti Szótár* s.v. *szőlő*) beside Mn. Hung. *szőlő* 'bunch of grapes'. *főzni* would then afford another example of the change $\acute{e} > \delta$.

A. S. C. ROSS.

H. W. BAILEY (School of Oriental Studies)

A NEW COLLATION OF AN EXTRACT FROM THE OLD ENGLISH GLOSS TO THE *LINDISFARNE GOSPELS*

A new edition of the Lindisfarne Gospels is an essential preliminary to any further work on the Old English gloss. It is to be hoped that one will be forthcoming within the next few years. Mr. Alan S. C. Ross collated the manuscript in 1930, Mr. D. E. Chadwick in 1933-4, and Dr. Cyril B. Judge (of Harvard University) is engaged upon another collation. Up to the present we have found c. 250 errors in Mt. alone in the standard edition, that of W. W. Skeat.¹ But there is another point which makes Skeat's text even more inaccurate. The scribe of the OE. gloss has a very curious practice of writing a letter (or letters) above the line; in doing this he employs two different methods: (i) the superscript letter (or letters) appear directly above letter(s) in the line; thus directly over the *e* of *lytle* Mt 8, 26 there appears an *o*; this we may indicate by the notation *lytle*/^o; (ii) the superscript letter (or letters) appear between, not directly above, letter(s) in the line; thus *hrust* Mt 6, 20. In neither case is there any question of the correction of an error; the usage is merely a short-hand way of indicating variant forms. Thus *lytle*/^o should be read as *lytle* † *lytlo*, and *hrust* as *hrust* † *rust*. Skeat regards all instances of this usage as definite corrections, nor does he distinguish them from real corrections,² indicated, for example, by means of dots.³

¹ *The Holy Gospels in Anglo-Saxon, Northumbrian and Old Mercian Versions*, 1871-87.

² In the OE. gloss there are about 1000 forms which have definitely been altered (by dotting, under- or over-lining, erasure, etc.). But only in some 200 cases is the alteration one which removes a form that is certainly erroneous (as in *gesaegdon* Mt. 8, 33 which appears in the MS. as *gesachgdon* with a dot above and below the *h*). In the remaining cases the alteration is merely from one (correct) variant form to another (as in *geuedes* Mt 6, 30 altered from *geuoedes*).

³ In Mt. alone there are c. 200 variant forms indicated in this way (the many cases of superscript *v* excluded).

Below we give a collation of an extract from the OE. gloss to the Lindisfarne Gospels well-known to students: that in H. Sweet, *A Second Anglo-Saxon Reader*, pp. 123-50 (Mt vi-viii).⁴ Finally we print Mt 6, 20-34 to serve as a specimen page of the new edition.⁵

COLLATION OF MT. 6-8.

VI. 1 ðe : *altered from* ðoe. 2 gearðad : *emend to* *gearad⁶ or *gearworðad. 5 soðlice : *read* soðlic. 6 g[e]bidd : *read* gbidd⁷ *altered from* gbidda. 7 biðon : *read* bið^{on}. 12 uoe : *read* u^{oe}. 18 for ðon : *read* forðon. 19 g[e]freten : *read* gfreten. gespilled : *altered from* gspilled. 20 ne¹ : *ec is erased after this word*. hrust : *read* ^hrust. 23 byð : *read* bið. 24 (margin) he is : *read* ^{he} is. 25 iuih : *read* iu^h. 26 sauues : *read* saue/^as. foedas : *read* foedæs. monege : *read* mone/ⁱge. 28 huu : *read* hu^u. 30 heofone : *emend to* *hofone. 31 gesie : *read* ge sie (no necessity for emendation).

VII. 2 gedoemed : *read* gedo^emed. 6 sella : *read* se^alla (-lla *altered from* -lle). 6 (margin) þa : *read* ða. and¹, and² : *read* 7. 7 giwias : *read* giw^as. 8 eghuelc : *read* eghwelc. 9 cuiðestu : *read* cuidestu. ðone : *read* done. 10 nedrie : *read* nedræ. 13 nearuo : *read* ne^ar^uo. 14 naruu : *read* naru^u. 17 treo : *read* tree^o. [vel] : *no necessity for emendation*.⁸ 18 treuo : *read* tre^uo. 19 ðy vel ðiu : *read* ðy/^{iu} vel. 22 g[e]cueada : *read* gcueada. 23 oncneawu : *read* oncneawu. 24 geliced : *read*

⁴ The collation is against Sweet's text, not Skeat's.

⁵ We should be very grateful for any criticisms or suggestions before the edition goes to press. We should mention that the format will be large quarto and that, instead of the peculiars used here, we shall have others cut which will represent more closely the actual MS. forms. The edition will also include Mr. D. E. Chadwick's *Index Verborum to the Lindisfarne Gospels* (a Leeds M.A. thesis) in which c. 1,000 serious errors in the standard glossary to the text (that of A. S. Cook) are corrected and c. 40,000 additional references given.

⁶ See A. S. C. Ross, *Speculum*, ix, 181.

⁷ Such forms, showing a weakening of the prefix, are common.

⁸ } is sometimes omitted between alternative glosses; see A. S. C. Ross, *Transactions of the Philological Society* 1933 p. 108 note 1.

gelic^{ed}. 25 gewrynded: read *gegru/rynded (emendation from gewru/rynded).

VIII. 3 gehran: read ge^hran. 4 him²: altered from his. 8 drihter: emend to *drihten. 9 cymeð: read cu/rymeð. ðeua: read ðe^a. 10 Israhel: read Israhel. 11 gehrestas: read ge^hrestas. 12 teða: read to^eða. 13 ðit: emend to *tið. 23 cuople: emend to *couple (cf. Mn.E. coble). 26 lytlo: read lytle/^o. geðreadade: no necessity for emendation. 27 menn: altered from ða menn. huulig: read h^uulig. 28 geuurnon: read geu^urnon. hæbbende: read hæbbende. 29 betuih: read bituih. us: the MS. has hus twice here; each time the h has been erased. 32 hræs: read ^hræs. 33 diobles: read ða diobles. 34 þa: read ða.

EDITION OF MT. 6, 20-34.

20 ftrionaf gie foðlice iuh ftriona in heofnum [f. 38. r. i.
Thesaurizate autem uobis thesauros in caelo,
ðer ne ^hruft ne ec mohðe gespillef 7 ðer ðeafaf
ubi neque erugo neque tinea demolitur, & ubi fures
ne ofðelfef ne forstelað 21 ðer † huer forðon if
non effodiunt nec furantur. 21 ubi enim est
ftrion ðin ðer if 7 hearta ðin 22 lehtfæt
thesaurus tuus, ubi est & cor tuum. 22 Lucerna
lichomæf if ego gife bið ego ðin bliðe
corporis est oculus. si fuerit oculus tuus simplex,
leht bið all lichoma ðin 23 gif uutedlice
lucidum erit totum corpus tuum. 23 si autem
ego ðin unbliðe † yfelwyrcende se † bið all
oculus tuus nequam fuerit, totum

20 erugo i.e. aerugo.

20 ne¹: ec erased after this word.

21 ubi²: ibi textus receptus.

lichoma ðin ðioftriġ bið gif ðonne leht *pæt*
 corpus tuum tenebrosum erit. si ergo lumen, quod
 in ðec if ðioftro fint ða ðioftro fua miclo biðon
 in té est, tenebrae sunt, tenebrae quante erunt?

24 ænig monn ne mæg tuæm hlaferðum hera †
 Nemo potest duobus dominis seruire; aut

forðon an † enne mið læððo he hæfeð † he scile habba
 enim unum odio habebit

7 oðerne lufað † enne hræfneð | 7 oðerne [f. 38. r. ii.
 & alterum dilige!, aut unum sustinebit | & alterum

geteleð † forogaf ne maga gie gode gehera 7
 contemnet; non potestis deo seruire &

ðiole 25 forðon ic cueðo to iuh ne gemenðe † mamona
 mamonaef. Ideo dico uobis, ne solliciti *pæt* if giðfun-
 gie fie faulef Iurref huæt ge gebrucca scile gef hlaferð ðe
 sitis animae uestrae quid manducetis ðiowl^{he} if fua
 ne lichoma iuer huæt ge gearuiga iu'h genemned
 neque corpori uestro quid induamini. mammonif

ah ne fauel forðor if ðon mett 7 lichoma
 nonne anima plus est quam esca & corpus

forðor if ðon weðe 26 behalðaf † locaf
 plus est quam uestimentum? respicite

ða flegendo fuglaf heofnes forðon ne
 uolatilia caeli quoniam non

fettaf † faue/af ne rioppaf 7 ne somnigaf
 serunt neque metunt neque congregant

in berern 7 faðer iuer heofonlic foedæf
 in horrea, & pater uester caelestis pascit

23 quante i.e. quantae.

23 ðioftro¹ altered from ðioftrę.

23 totum erit: added at foot of column.

ða ilco † hia ah ne iuih fuiðor † mare mone/¹ge aro ge
illa. nonne uos magis plures estis

bi him † from him ²⁷ huælc uutetlice iurre
illis? quis autem uestrum

geðencef mæge | æt-ece † to- to licneffe † to lengo hif [f. 38. v. i.
cogitans potest | adicere ad staturam suam

elne an † enne ²⁸ 7 of geweðo huæt gemenðe
cubitum unum? & de uestimento quid solliciti

aro ge sceauigef † locaf † behauef ðæt wyrt lonðef
estis? considerate lilia agri

hu^v wæxaf ne wynnef 7 ne neftaf
quomodo crescunt; non laborant neque nent.

²⁹ ic cueðo foðlice iuh forðon ne salamon in
dico autem uobis quoniam nec salomon in

all wulðre hif efnebeðeht † gegearueð wæf sua
omni gloria sua coopertus est sicut

enne † an of ðifum ³⁰ gif uutedlice gerf † heg lonðef
unum ex istis. si autem faenum agri,

þæt toðæg if 7 tomorgen in *hofone bið gefenðeð
quod hodie est & cras in clibanum mittitur,

god suæ geueðef † gegearuaf † sua forðor † sua mara † gegeruef
deus sic uestit quanto magis god fuiðor alle

iuih lytlef geleafef ³¹ nælleð gie ðonne gemenðe ðingo hæfeð
uos minimæ fidei? nolite ergo solliciti uf gefalð

ge fie gecueðaf huæt walla ue eatta † huæt monnum bi
esse, dicentes quid manducabimus aut quid allum wihtum

we geðrince † of huon we biðon wrigen | ³² ðaf [f. 38. v. ii.
bibemus aut quo operiemur? haec

forðon alle cynna † hæðno infoecaf † befraignef
enim omnia gentes inquirunt.

26 mone/¹ge: fuiðe *underlined before this word.* aro altered from ari.

30 *hofone: MS. heofone. geueðef altered from geuoedef.

wat forðon fader Iuer forðon of ðæm allum
 scit enim pater uester quia his omnibus
 ge behofef † iuh behofef **33** foecaf † biððaf ge
 indigetis. quaerite

uuteðlice ærist ric goðef 7 foðfæstniffe hif
 autem primum regnum dei & iustitiam eius,

7 ðaf alle tógeéceð biðon iuh **34** nælleð ge
 & haec omnia adicientur uobis. nolite

ðonne fie gemenðo in merne morgen- forðon
 ergo esse solliciti in crastinum, crastinus enim

-ðæg gemenðe bið him feolfum wel mæg † wel lícaf
 dies sollicitus erit sibi ipse; sufficit

ðæm ðæg werignife hif
 diei malitia sua.

34 gemenðo altered from gemenðe.

Explanatory Notes. All contractions (except 7, &, †) are expanded in italic (e.g. heofnu' Mt. 6, 20=heofnum). The Latin text is punctuated without reference to the MS.; the OE. text is not punctuated. In both the OE. and the Latin capitals are given in the text when they occur in the MS. and only then.

The palaeography of the OE. gloss is remarkable for the number of different forms of the same letter occurring. In view of the light that this variation may throw on the question whether the text is the work of one or of several persons, it seems advisable to preserve it in an edition. Of the different kinds of a occurring in the OE. text, two are found in the above passage; they are distinguished as a and α; of the different kinds of æ, three—distinguished as e, æ and æ̆; of the different kinds of u, two—distinguished as u and v (the latter being superscript); of the different kinds of s and d, only one—indicated by f and ð. Note that æt-ece † to-, is to be understood as ætece † toece and morgen- forðon -ðæg as forðon morgen-ðæg.¹ Emendations in the OE. text are preceded by an asterisk (e.g. *hofone Mt. 6, 30).

¹ See A. S. C. Ross, Transactions of the Philological Society, 1933 pp. 115, 117.

Where the spelling of the Latin text is different from that of classical Latin a normalised spelling is indicated in the foot-notes (in small type) for convenience (e.g. MS. quante=quantae Mt. 6, 23). As the scribe of the OE. gloss depended primarily upon the Latin text of the Lindisfarne Gospels, it would obviously be inadvisable to emend the latter even where it has an obvious error; in such cases, and in others where the scribe of the OE. gloss may have made use of some other Latin MS., the relevant readings are given in the second set of large-type foot-notes (cf. ubi for ibi Mt. 6, 21).

D. E. CHADWICK.
CYRIL B. JUDGE.
ALAN S. C. ROSS.

THE RECIPES OF MS. HARLEY 2253.

MS. Harley 2253 contains on f. 52 *b* a number of recipes which have been printed by T. Wright under the title *Early English Receipts for Painting, Gilding, &c.*¹ Apart from the interest of their subject matter, the recipes are of interest from a lexicographical point of view, since several of the words used are not recorded elsewhere earlier than the late fourteenth or fifteenth centuries, whereas the recipes seem to have been written in the MS. about the middle of the fourteenth century. Wright dates the recipes 'in, or soon after, 1307' on the grounds that one of the poems in the same MS. is a lament on the death of Edward I. But since the recipes are probably not in the same hand as the rest of the MS. and were probably added rather later than the other pieces, such evidence is of little value; we have to rely mainly on palaeographical evidence, from which it appears that the recipes are not much later than the rest of the MS. (which was probably written between 1314 and about 1325).² The palaeographers of the Department of Manuscripts of the British Museum date them before the end of the fourteenth century, and Dr. Tyson, of the John Rylands Library, considers the hand to belong to the middle of the fourteenth century. Such a view accords well with the linguistic evidence; the frequency of *eo* as a spelling for the sound developed from OE. *ēo*, and of *-en* in the infinitive of verbs is against a late date. Two leaves of the MS. have been removed after f. 52, and these may have contained recipes too.³

Wright's transcription seems to be fairly accurate; only the following errors have been noted (line references throughout are to the transcription contained in Wright's article):—l. 7 W.

¹ *Archaeological Journal*, I (1845), 64-66.

² See the publications of *The New Palaeographical Society*, II, 241.

³ An examination of the MS. does not confirm the views expressed by the editors of *The New Palaeographical Society's* publications that the MS. consists of two MSS. bound together, the second MS. beginning at f. 49, or that only one leaf has been removed after f. 52, since ff. 47 to 52 and the stubs of the two leaves that have been removed belong to the same gathering, which must originally have had eight leaves.

tak/MS. *tac*; l. 9 W. *thereof*/MS. *þerof*; l. 21 W. *verdigris*/MS. *verdegres*; l. 22 W. *wolte*/MS. *wolt*; l. 24 W. *selverfoyle*/MS. *seluerfoyl*; l. 24 W. *it*/MS. *hit*; l. 59 W. *seththe*/MS. *seþþen*; & is sometimes expanded to *and* (e.g. ll. 1, 39) but usually to *ant* (e.g. ll. 2, 3, 18); the alinement, punctuation, and use of capitals of the MS. are not preserved; the MS. has *þ* corresponding to Wright's *th*, and *u* for his medial *v*, and *v* for his initial *u*.

Wright notes that here is the first English instance he has met of *brasyl*, but this is only one of many words of which this is the first recorded occurrence. For the following words no quotations earlier than c. 1380 are given by NED. The arrangement is: (a) line-number in Wright, (b) form in text, (c) headword in NED., (d) date of earliest occurrence recorded by NED. The forms marked by an asterisk are not given by NED.

(a)	(b)	(c)	(d)
1	*Cynople	Sinople	? c. 1450
1	*brasyl	Brazil ⁴	c. 1386
1	dich watur	Ditch-water	c. 1394
7	*gumme arabuk	Gum, <i>sb.</i> ² , sense 3 a	c. 1400
		Arabic, <i>a.</i> , sense 2	a. 1500
8	*standys	Standish	a. 1474-5
9	bobeles	Bubble, <i>sb</i>	1481
10	ere wax	Ear-wax	1398
16	*gummet	Gummed, <i>ppl. a.</i>	c. 1450
22	gaude grene	Gaudy, <i>a.</i> ¹	c. 1386 ⁴
22	peniwort	Pennywort	c. 1400
24	seluerfoyl	Silver-foil	1439-40
33	sise	Size, <i>sb.</i> ⁵	c. 1440
35	goldfoyl	Gold-foil	1398
35	radel	Raddle, <i>sb.</i> ²	1523
44	Blankplum	Blank, <i>a.</i> , sense 1	c. 1440

⁴ This is the date of the earliest exact parallel quoted by NED.; the quotation 'gay gaudi of grene' from *Sir Gawain and the Green Knight*, v. 167, shows a somewhat different construction.

(a)	(b)	(c)	(d)
45	a-cros ⁵	Across	1480
64	*horsse dunge	Horse-dung	1460-70
66	vndefizet	Undefined, <i>ppl. a.</i> ¹	1398

For two words the recipes give forms later than any quoted by NED: *eþe*, line 29, and *gled red*, line 43. The latest quotation given by NED. s.v. *Ethe v.*¹ is *a.* 1225 from *Seinte Marherete*, and the only quotations given for *gled-red* (s.v. *Glead*, sb., sense 5) are two *a.* 1240 from *Sawles warde*.⁶

G. L. BROOK.

Manchester.

⁵ The sense in the recipes is the same as that in the first quotation in NED, from Caxton's *The cronicles of england*, viz. 'in the form of a cross.'

⁶ The two texts last mentioned, like the recipes, are from the West Midland area.

NOTES ON ATHELSTON.

The following editions of *Athelston* are referred to in these notes: *Die Romanze von Athelston*, ed. J. Zupitza, in *Englische Studien* xiii and xiv (1889, 1890).

Middle English Metrical Romances, pp. 179-205, ed. W. H. French and C. B. Hale, New York, 1930.

Athelston, ed. A. McI. Trounce, Oxford University Press, 1933.

(Sisam is quoted from *Fourteenth Century Verse and Prose*).

11 *wolden*: Z. emends to *wilen*, and similarly in v. 14; FH. retain *wolden*, and so does T. The emendation to *wilen* in v. 11 is to be preferred: cf. the opening of *The Eremyte and the Outelawe* (*Englische Studien* xiv, 165):

*Off tweye brethyrn y may you tell,
By olde tyme how hyt befelle,
Whylom, by olde sawe.*

To assume that the messengers were foreigners, as does T., only leads to further difficulties: *Athelston* was the King's cousin.

In v. 14 it is better to retain *wolden* with the meaning 'were wont.' The scribe in all probability substituted *wolden* for *wilen* in v. 11 because his eye caught *wolden* in the similar v. 14, just as in v. 12 he substituted *kynde* for *kynne*, which his eye caught from v. 15.

30 *neyzyd hym nere*: FH. 'was closely related,' followed by T. with the comment 'an unusual meaning for the phrase.' The usual meaning of the verb 'to approach' gives sound sense. *Athelston*, being the King's cousin, considered it advantageous to be about the Court, and his expectation was realised as we see in the vv. following, where he succeeds his cousin. *Derfore* means 'on that account.'

79 *Wymound*. T. says at page 28 'It looks as if we are entitled to say that Wymound was regarded as a generic term for the traitor, the villain, the rascal.' In *Horn Childe*, *Wigard* and *Wikel* (gen. *Wigles*) are the traitors:

*Wicard and his broþer Wikel,
Seþen Horn fond hem ful fikel,
Lesinges on him þai liȝt. (34-6.)*

In v. 478 the form *Wigard* occurs. These names were doubtless associated with such words as M.E. *wizel*, 'deceit,' M.E. *wicke*, 'wicked,' M.E. *wik-hals*, 'rogue.'

82 *for here sake*: FH. 'for their ruin,' which T. quotes without comment. Translate 'on their account': cf. *for þe cuntas sake* in v. 208.

87 *þorwȝ wurd oure werk may sprynge*. the meaning is 'Through words (*False lesyngys* 83) our proposed action (*To don hem brenne and sloo* 84) may well originate.' *Wurd* and *werk* appear frequently together (as in Carleton Brown's *Religious Lyrics of the 14th Century*):

*When sunne shal boen souht
In werk in word in þouht. (16, 40-1).
Forȝeue me þat I haf greuyd þe
Wyth wurd, worke, wyl, and thouȝt. (94, 19-20).*

There is no need to transpose *wurd* and *werk*, as T. suggests.

124 MS. *a swete tydande* (*a* written above the line): T. suggests that 'It is possible that the *a* had displaced a *u* from which the stroke on top has been missed. A *u* could easily be mistaken for an open *a*, and *unswete* would give the sense required.' His suggestion that *unswete* is the original word is seen to be all the more likely if we assume rather that the stroke on top of the *u* was not missed, but closed up the *u* making it resemble an *a*.

142 MS. *deposen*: T. retains.; FH. also retain, but in v. 166 emend *poysoun* to *deposen*. Z's emendation *poysoun þe* is to be preferred. Obviously v. 142 amplifies the preceding verse, and renders the meaning of the following one clear (*slyly, sodaynly*), and vv. 166-7 clinch the matter.

165 *And þus he begynnes here trayne*. T. in his Glossary gives 'trayne n. stratagem.' It is however most likely the verb, as Z. suggests, with *begynnes* as auxiliary, 'And thus he does lead her astray' Otherwise, one would expect *hys trayne*:

one can hardly take *here* to mean 'their,' when the Earl's wife is not a party to the scheme in the first place.

266 The explanation of the break at 266 is that the scribe was beginning a new page. At 447 the rhyme of the couplet is the same as that of the tail 449, and the scribe, after writing *parlement*, may in error, have returned to his original at 449 (omitting certain lines) his eye having caught *schent*, which he associated with *parlement* as a couplet.

281 *Abyyd ful dere þou schalle*: Z. notes this early example of the confusion of M.E. *abye*, 'to pay for,' and M.E. *abyde*, 'to abide.'

Cf. *A Midsummer-Night's Dream*, III, 2, 175, *Lest to thy peril thou aby it dear*, and III, 2, 335, *Thou shalt aby it*, where 1st Quarto *aby* becomes *abide* in the Folios. *Julius Caesar* III, 1, 92 ff. provides an interesting bit of word-play based on the two meanings of *abide*, 'to stay' and 'to pay for':

Cassius. And leave us, Publius, lest that the people,
Rushing on us, should do your age some mischief.

Brutus. Do so:— and let no man abide this deed,
But we the doers.

335 *Charynge-Cros*: this was erected by King Edward I, being completed in 1296. This version of *Athelston* must have been composed after that date.

346 *De Blee*: Sweet's *Oldest English Texts* has in Charter 28/5 of Æðelberht 852, *to blean ðem wiada*, and in Charter 53/6 of Cœnwulf 814, *on blean*; cf. E. Ekwall, *Studies on English Place- and Personal Names*, pp. 60-62, J. K. Wallenberg, *Kentish Place-Names*, pp. 63-64, 357-8, and *The Place-Names of Kent*, p. 491.

Of the remaining Kentish place-names 40 &c. *Douere* (KPN. 22), 115, 188 *Stane*, 342 *Stone* (KPN. 304, PNK. 48-49), 342 *Steppyngebourne*, 346 *Osprynge* (KPN. 148, PNK. 289-90), 751 *Grauysende* (PNK. 100), only *Steppyngebourne* needs comment. Wallenberg cites no similar form under *Sittingbourne* (PNK. 264-5), but cf. the Chaucerian *Bobbe-up-and-down* for *Harbledown* at CT. G. 2.

407 *Into Westemynstyr so lyzt*: Z. says 'lyzt must here be an adverb,' but does not say what meaning he attaches to it. T. has 'nimble,' 'in haste.' so *lyzt* is probably a tag meaning 'so bright,' and referring to Westminster in the morning light. Cf. Sir Orfeo 369 ff:

Al þat lond was euer lizt, For when it schuld be þerk and nizt,
þe riche stones lizt gonne, As brizt as doþ at none þe sonne.

Similar instances of conventional usage are

þe countesse so clere 117, *þe qweene so cleer* 361, *with gold so clere* 36,

429 *prayer*: T. says 'The abbreviation mark here placed above the *p* seems to be merely a conventional sign., I have written *ra* because of the *ra* spellings in *prayer* in the rest of the poem. It is not the sign for *re* which is used in *presoun* 708, 720.' The abbreviation mark is for *ra*: cf. *gras* 58.

456 MS. *He swoor be oþis sunne and mone*: Z. transposes to *oþis be*, T. follows. Cf. *I swere boþe be book and belle* 681, *And sworn boþe be book and belle* 792. V. 456 may have been originally *He swoor boþe be sunne and mone*, the scribe having reproduced *boþe* as *be oþis* (suggested by *swoor*), and omitted the following *be*.

483-94 T. says 'There is an unusual repetition of the same rhymes in this stanza. The tail-rhymes could be accounted for by the absence of fitting rhymes, but the repetition of *lond* points either to carelessness or tampering.' The repetition of *lond*, *hond*, *sorwe*, *borwe*, is a stylistic merit here; it hammers out effectively the Bishop's threats. 'Tampering' is hardly likely when 'in both metre and expression the stanza is a good one.' Repetition of a word in the tail-rhymes occurs elsewhere in *Athelston*, stanzas 26, 40, 43, 56, 74; the repeated words are never consecutive rhymes.

546 The topography of *Athelston* is against T's. identification of *þe brokene cros* with the Stone Cross in Cheap. Vv. 336-7 make it quite clear that vv. 498-9 refer to Fleet Street, and not to a place further east. It is clear from vv. 498-9 that the Bishop met the Lords immediately (an Archbishop deprived of his insignia would not go far in a city without exciting attention).

At p. 37, T. does not distinguish between the Old Cross in Cheap and Paul's Cross in St. Paul's Churchyard. The latter was the meeting place of the Folk-moot, and Paul's Cross was the scene of many incidents in the life of London. The Henry III episode referred to by T., occurred at Paul's Cross (*Stow's Survey*, ed. Morley, p. 312). Stow also mentions the reading of a Papal Bull by the same king at the cross in 1262, and the Dean of Paul's cursing at this cross those who had broken into St. Martin's Church.

Jousting was held further east than the Old Cross, 'betwixt Sopar's Lane and the great cross (the Eleanor Cross)'; see Stow, p. 262 and p. 260. When T. says on p. 37 'Seeing thus that St. Paul's was the recognized centre of opposition to the king, one can appreciate the fitness of having the scene of the king's humiliation and the triumph of the Church just outside St. Paul's' one cannot agree; the likeliest place would have been Paul's Cross.

The Bishop turns back in Fleet Street (498) and goes towards Westminster to meet the King (544), we must therefore look for the broken cross between Fleet Street and Westminster. Z. says: 'Probably Chester-cross is meant, which was situated in the Strand, in the neighbourhood of the present Somerset House.' He quotes Stow, p. 400:

'In the High Street, near unto the Strand, sometime stood a cross of stone against the Bishop of Coventry or Chester his house, whereof I read that in the year 1294, and divers other times, the justices itinerants sate without London, at the stone cross over against the Bishop of Coventry's house, and sometime they sate in the Bishop's house, which was hard by the Strand, as is aforesaid.'

On p. 399, Stow tracing the bounds of the 'liberty pertaining to the Duchy of Lancaster' says: 'and again on the north side, or right hand, some small distance without Temple Bar, in the high street, from a pair of stocks there standing, stretcheth one large middle row, or troop of small tenements, partly opening to the south, partly towards the north, up west to a stone cross,

now headless, over against the Strand, and this is the bounds of that liberty which sometime belonged to Brian Lisle, since to Peter of Savoy, and then to the house of Lancaster.'

This boundary cross would be a fitting place for the Bishop to wait for the King; it marked the bounds of Westminster. No doubt the poet used the description *þe brokene cros off ston* to distinguish between this cross and *Charynge-cros*, further west along the route to Westminster, and mentioned by him in v. 335.

638 *And siþþen it ffel at syzt*: Z. has 'It came to pass that she sighed.' He makes no comment beyond this. *at* may be the Northern conj. from ON. *at*, still common in dialect, but this omission of the pronoun is not paralleled in *Athelston*, and there is no other example of *at*. Stanza 60 is incomplete: the three lines may have been dropped after 632 (see 582-3, and 600-2), or after 638. Perhaps the scribe mistook *syzt* 'sighed' for *syzt* 'sight,' and the line may have read originally *And siþþen it ffel sche syzt*. It is possible that *at syzt* may mean 'at sight'; cf. *I see toppys of hyllys he, many at a syght* . . . (Sisam xvii, 469). V. 638 would then mean 'And afterwards it happened before their eyes . . .,' what happened being related in three following lines, completing the stanza.

T. says 'I can make nothing of this line. I cannot believe that Z. is right when he says . . .'

645 *here-away to drawe*: *here-away* is most likely a compound; 'to move away from there.,' cf. *hereoff* 543.

683 *þe ryzt doom*: 'the right judgement.' The full emphasis is on *þyselff* in the next line, and this is lost if *þe* is taken as the pronoun—which is Trounce's interpretation. Clearly *ryzt* is the word to stress and not *þe*.

698 *hors ffyue*: T. says 'Why the numbers? . . . *fyue* . . . is nothing more than a popular number as a rhyme-word. The legal "drawing" was by *one* horse.' Yet in his note to 804 on the execution of William Wallace, he quotes from *Flores Historiarum*: '*Primo per plateas Londoniae ad caudas equinas tractus* . . .'

L. F. Salzman in *English Trade in the Middle Ages* says at p. 204: 'When Thomas Becket went to Paris in 1158, as Chancellor and Ambassador of Henry II, it is true that twelve well-appointed pack-horses formed part of his imposing Cavalcade, but there were also "eight splendid chariots, each drawn by five horses no less strong and shapely than war-horses."' In the footnote to that page, Salzman says:

'Five horses seem to have been a common number for a team, e.g. in 1413 when John Hardyman, the drunken servant of Drew Barentyn, merchant of London, so beat the horses that he was driving that they upset the cart and killed him, we are told that the first horse was worth 6/8d., the second 6s., "this horse is blind and has le Ryngboon in two legs," the third 8s., "it is purblind and has le Spaveyn in two legs," the fourth 13/4d., the fifth 15s.'

705 Z. has *Sere.*; the MS. has clearly *Sey*. T. has Zupitza's incorrect reading., FH. have the correct reading but do not note the variation in their footnotes. Translate 'Say "Egelan and his sons are slain, both hanged and drawn (=Do as I instruct thee); the Countess is thrown into prison . . ."'

730 *lende*: in his Glossary, T. has '*lende v. inf. remain., lende imper. sg. give* 730.' The latter is in origin the same verb as *lene* 4, *lent* 452, from OE. *lænan*, the *d* being introduced from past tense and past. part. due to analogy with such verbs as *sende* (see *NED*).

776 MS. *in dede*: T. in his note to 765 ff. says 'I think there is a case for placing 768-70 before 765-7. There is something wrong with the transmission at this point, for, according to the rhymes, we have a nine line section followed by one of fifteen lines.'

Z. substitutes the tag *wiþ alle* for MS. *in dede*, thus making two normal stanzas, 72 and 73, of twelve lines each. On this T. remarks in his note to 776: 'Although, as I have maintained in the Intro. 9, I do not think such emendation worth while, I adopt his suggestion here because it is convenient for the text, and is a pleasant example of his unfailing ingenuity.' FH. retain the MS. reading *in dede*.

Z. is undoubtedly right in his emendation as an examination of rhyme-linkings in the margin of the MS. shows.

The scribe overlooked *alle* 767 (which he should have linked with *halle* 770), linked *halle* 770 with *befalle* 773, began a new page with line 775, and glancing forward at the tails, took it that *wiþ alle* 776 (which his oversight had now left on his hands with no rhyme to link with) should go with *rede* 779. He substituted *in dede* and solved his problem. When he came to the three tails *glede* 782 *spede* 785 and *lede* 788, he linked the two outer ones. The result was a nine-line stanza followed by a fifteen-line stanza. Zupitza's emendation was made without any consideration of the MS. linkings, which makes his suggestion all the more pleasing as an 'example of his unfailing ingenuity.'

Apart from this, the text is sound, and T's suggested transposition is unnecessary; after Wymound's public denial of guilt, the Bishop took him aside with the intention no doubt of urging a confession. The King, seeing that nothing was coming of it, then said 'Let him to the fire go to find out the truth.'

805 *þe Elmes*: T. says in his note to 804-5 'We are safe in concluding that *þe Elmes* in *Athelston* means Tyburn.' Z. quotes Stow (p. 350 in Morley's edition): 'Then is Smithfield Pond, which of old time in records was called Horse Pool, for that men water horses there, and was a great water. In the 6th of Henry V, a new building was made in this west part of Smithfield betwixt the said pool and the river of the Wells, or Turnmill Brook, in a place then called the Elms, for that there grew many elm-trees., and this had been the place of execution for offenders. Since the which time the building there hath been so increased that now remaineth not one tree growing.'

The *Enc. Brit.* 14th ed. 1929, under *Tyburn*, has:

'The name is more famous in its application to the Middlesex gallows also called Tyburn Tree and Deadly Never Green, and also at an early period, the Elms, through confusion with the place of execution of that name at Smithfield The site, however, may have varied, for Tyburn was a place of execution as early as the end of the 12th century.'

Both Tyburn and Smithfield were scenes of execution long after the 14th century, and the safest conclusion with regard to *Athelston* is that the Elms may have been at Smithfield or Tyburn.

808 *þat durste ffelle hys ffalse body*: Z. misses the meaning of this line: he says 'felle equals fele and indeed, so far as I am aware, is not otherwise authenticated with the meaning "bury," for the English area: cf. Goth. *filhan*.' The word is clearly the causative of *fallen*, 'to cause to fall,' 'to bring down'; the following lines contain an exact parallel:

*He said: "lord, if it be þi will, In þis stede lat me hing still,
 Þat none haue power me to fell Doun of þis cros þat I on dwell,"*
 (C. Horstmann, *Altenglische Legenden: Neue Folge*, p. 7, vv. 233-6 — Heilbronn 1881).

The Verse. At p. 53 T. says: 'Of the seventy-five stanzas of *Athelston* fifty-three show no variation from the scheme *aab ccd ddb eeb*.

. . . Stanzas 35, 50, 51, have only four rhymes . . . ' Further down he says: 'Some poems like *Emaré* seem to mix the four-rhyme stanza or the five-rhyme arbitrarily, and in others, like *Athelston*, we may suppose that the presence of four-rhyme stanzas (i.e. *aab aab ccb ddb*) is due to the accidental, or even careless, use of the same rhyme twice, or to bad transmission.' The rhyme-scheme of stanza 51 is however, *aab ccb ddb ddb*, furthermore stanza 39 *aab ccb ccb ddb*, and stanzas 65 and 70 *aab ccb ddb aab*, are four-rhyme, reducing Trounce's total of fifty-three stanzas with normal rhyme-scheme by three.

Collation.

MS.	Z.	FH.	T.
457 scholē	scholen	scholen	schole
478 scholē	scholen	schole	schole
486 wende	wende	wende	wenden ¹

¹ T. has footnote to 486: 'wende Z, missing abbreviation.' The mark over the final *e* of *wende* is a spot (there are several in both text and margin) quite unlike the abbreviation bar.

Otherwise T. does not record in his footnotes the variations from Z.'s text tabulated in the fourth column.

Collation.

MS.	Z.	FH.	T.
510 Panne	Þanne	Panne	Þan
525 scholē	scholen	scholen	schole
565 þe	þe	þe	be
590 hys	hys	Hys	his
705 Sey	Sere	Sey	Sere
738 myn	myn	myn	my
753 messenger	messenger	messenger	messenger
754 seþþyn	seþþyn	seþþyn	seþþen

GEORGE TAYLOR.

THE IRELAND BLACKBURNE MANUSCRIPT OF THE SEVEN PENITENTIAL PSALMS, THE PRICKE OF CONSCIENCE AND LAMENTACIO SANCTI ANSELM.

"The Pricke of Conscience" was the most popular of Middle English devotional works.¹ In *A Register of Middle English Religious and Didactic Verse*, II, 60, 114, 328-333, Professor Carleton Brown listed 99 copies and four fragments; Miss Hope Emily Allen (*Writings ascribed to Richard Rolle*, pp. 372 ff.) noted five MSS. and one fragment which have come to light since Carleton Brown's *Register* was printed; and to these may now be added the Ireland Blackburne text² which, through the great kindness of Major Gilbert Ireland Blackburne of Hale Hall, Liverpool, was placed at my disposal for some weeks in 1933. This MS. is bound in a vellum wrapper lettered on the spine in a modern³ hand "Rolle— | Hermit | of Hampole | De Morte | Purgatorio | Die Judicii | &c.— | 1340." There is however no good reason for associating any one of the three works it contains with Richard Rolle. The version in eight-line stanzas rhyming *abababab* of "The Seven Penitential Psalms" is attributed to Rolle in the Bodleian MS. Digby 18; but the Bodleian MS. Rawlinson A. 389 states that it is

"By frere Richarde Maydenstoon,

In Mary ordre of pe Carme."

Maydenstoon's authorship is accepted by Carleton Brown (*Register*, II, 182-3, 361).⁴ The evidence for the ascription of

¹ A fine window in the north aisle of All Saints', North Street, York, has representations of the Fifteen Last Days and at the bottom of each panel is an appropriate couplet derived from "The Pricke of Conscience." This window is illustrated in colour in the Rev. P. J. Shaw's *An Old York Church* (York, 1908).

² There is a brief reference to this MS. at p. 70 of the anonymous *Hale Hall: with Notes on the Family of Ireland Blackburne*, Liverpool, 1881. The British Museum ascribes this book, which was printed for private circulation, to C. Blackburne, but the copy in the office of Messrs. John White and Company, of Warrington, agents for the Hale Hall estate, has pencilled on the title-page "by John Paul Rylands."

³ This hand is not earlier than the ownership of Mr. John Blackburne of Orford (ob. 1833), whose bookplate is carried by the MS.

⁴ M. Adler and M. Kaluza, who edited this work in *Anglia* x, 215-254, rightly assign it to the East Midland area but do not think it probable that it is the work of Maydenstoon, who was a Kentishman.

"The Pricke of Conscience" to Rolle has been shown by Miss Allen (*Radcliffe College Monographs*, No. 15, pp. 115-170 and *Writings ascribed to Richard Rolle*, pp. 372-397) to be most unsatisfactory, while neither the language nor the style of the third is that of Rolle. This last is a homiletic poem of 200 octosyllabic verses grouped into stanzas rhyming *ababccbccb*; the rhyme-word usually alliterates with at least one other syllable in the verse. Its first line is not recorded by Carleton Brown, nor have I been able to trace its publication elsewhere.

The manuscript, the parchment pages of which measure $9\frac{1}{2}$ by $6\frac{1}{2}$ inches, now comprises sixteen gatherings (the first of three sheets and the rest of four sheets) followed by a single leaf and a single sheet; the last leaf is pasted down to the inside of the back cover. There is no certain trace of foliation in the first two gatherings, but the first surviving leaf of the third bears the appropriate '16' in the top right hand corner of the recto and thence to the end of the fifth gathering the foliation offers no difficulty, though a little muddled in the fifth gathering, so that what is foliated '34' (see below) is really f. 35. It begins again with '45' on the first leaf of the sixth gathering that survives and, though often rendered illegible by damp, is apparently carried through to the end of the volume.⁵ Unless the foliation was in error this allows for the loss of a gathering of six folios only after f. 38—which may suggest that the missing section, as compared with the printed text of "The Pricke of Conscience," was a good deal abridged. In addition one sheet (ff. 18-19) and six single leaves have been cut out, in most, if not all, cases for the illumination they bore. Red and blue are used to good effect on almost every page, and illuminated initials and floriated borders survive at ff. 26*a*, 34*a*, 45*b* and 132*b* (this last affected by damp). They are of good quality, executed in gold-leaf, blue, red, white and (at f. 34*a* and f. 132*b*) green, and taken along with the hand show that the MS. belongs to the early part of the fifteenth century.

There are a number of marginal notes of no great interest

⁵ It was certainly carried out before the excision of the leaves specified below.

in sixteenth- and seventeenth-century hands. Of greater interest and probably earlier in date are the "Thus mercy" (top margin of f. 33b), apparently in the same hand as "Wyllm. Wilkyns" (fore-edge of f. 34a—according to the correct numbering), and the inscription written vertically in a single line on the fore-edge of f. 89a, "Rycharde Halter ys my name And withe my hande I wrote This same. Franciscus Quawden ow this boke &c."—which gives the name of an early owner of the manuscript.

The first and second gatherings, which were apparently copied independently of the rest, contain the greater part of "The Seven Penitential Psalms," though the Latin rubric at the head of each stanza is reduced to a single line, as

"Laborau in gemitu meo lauabo *per* singulas noctes," except at the beginning of the psalm where two lines in rubric are allowed. F. 1 is cut away except for a narrow strip at the top with traces of illumination; this is pasted down to the inside of the cover. The remainder of the first gathering corresponds to vv. 43-395. The first leaf of the second gathering has also been cut out, but ff. 8-14 cover from v. 467 to the end of the work, which has the colophon in red "Here endip the Seuene Psalmis." The bottom quarter of the page is left vacant and there is no catchword. Moreover the gatherings that follow are written in a hand certainly similar but not identical.

The first, fourth and fifth leaves of the third gathering have also been cut out; but ff. 16-17 and 20-38 correspond to vv. 78-237 and 404-1959 of the printed text of "The Pricke of Conscience."⁶ After f. 38 comes the lacuna I have described above. The sixth and seventh gatherings that survive correspond to vv. 2629-3915. F. 61 has been cut out; but ff. 62-90 (comprising the remainder of the eighth, the ninth, the tenth

⁶ The text presented by this MS. has passed through the hands of a Midland scribe who has removed many of the Northern characteristics of the language and in places modified his original. I hope that my pupil Mr. Joseph Lightbown, who is working on the "Pricke of Conscience," will be able to examine this text and discuss it in greater detail.

and the first six leaves of the eleventh gathering) correspond to vv. 3996-6353. F. 91 has been cut out; but ff. 92-104 (comprising the last leaf of the eleventh, the twelfth and the first four leaves of the thirteenth gathering) correspond to vv. 6437-7494. F. 105 has been cut out; but ff. 106-132*a* (comprising the last three leaves of the thirteenth, the fourteenth, the fifteenth and all but the last page of the sixteenth gathering) cover from v. 7560 to the end of "The Pricke of Conscience." The colophon in red runs "Explicit Tractatus qui dicitur Stimulus consciencie."

The third poem occupies ff. 132*b*-134*b*, which have been affected by damp and are in places very difficult or impossible to decipher. The poem, which I should say was originally written in a Central- to North-East Midland dialect of the fourteenth century, has as title in red "Incipit lamentacio sancti Anselmi." It opens:—

Qwhan drighten dere his doom schal dresse

And alle oure dedys demen on a day

Oure owyn werkys schuln bere witnesse

How we han went in wylsum way

And how we han wrount azens his wil

5

Be prince þat may vs spare and spil

And fere vs with þe fendis fray

Þanne schal be schiftyd al with skil

Good for good and ille for il

And put in no lengere delay.

10

S. Anselm⁷ is introduced in Stanza V and the 'lamentacio' proper begins in Stanza VII. It is clearly based on S. Anselm of Canterbury's "Deploratio male amissæ virginitatis" which forms the third of his "Meditationes" (Migne, *Patrologia Latina*, CLVIII, 725-729). Stanzas VII, VIII, IX and XX may be given as specimens, followed by the corresponding passages from S. Anselm:—

⁷ S. Anselm is twice cited by name in the "Pricke of Conscience"—vv. 2424 ff. and 8303 ff. in Morris.

And þanne he gan to grede and grone
 And syzed for his synnis sere
 And on þis wyse he mad his mone
 With his sowle as 3e schuln here
 A sowle he seyde wrecche of wrecchis 65
 Þat deuelys alday with synne drecchis
 Sum tyme þow was clensyd ful clere
 Of ryzt rewle nowght now þow recchis
 Tene schal turne vs fro⁸ for þin tecchis
 Be dom of drightin dere. 70

A slepende soule sleke out þin slewthe
 And deseuere þe from synne
 And in þin þout turne þin trewthe
 How loþ lif þow leuyst inne
 And in þin herte tak good hede 75
 Of þin dispytowsful mysdede
 And of þin bryggows baret blynne
 Now wayte wrecche wers þan wede
 ffor þin defaute droupe and drede
 Of mornyng wel þanne myzt þou mynne. 80

Whyzt was þow waschin þow it wost
 In baptem aftir þow was born
 Enduyd with grace of þe holygost
 To crystendom profest and sworn
 And as a mayde þow were maryzed 85
 To cryst þat neuere kendenesse contraryed
 And for þe corownd was with thorn
 But now werkys wylde and waryzed
 Þere þow was virgyne þow art varyzed
 And loue of þin lele lemman lorn. 90

Wel may þow morne for þat myscheef
 Þat þow þin lele loue hast for lete
 Now is lucifer þin owyn leef
 Lo whiche a lemman þow hast gete

⁸ fro is 'under-dotted' to indicate omission.

A carful chaungyng men may calle 195
 To chaungyn hony for bittir galle
 Pis marchaundise a mys is mete
 Of alle thrallis he þat is thralle
 Vn to his font now art þow falle
 And crystis forward fowle f[or]zete. 200

[Anima mea, anima æumnosa, anima, inquam, misera miseri homunculi, excute torporem tuum, et discute peccatum tuum, et concute mentem tuam; reduc ad cor enorme delictum, et produc de corde immanem rugitum. Intende, infelix, intende sceleris tui horrorem, et protende horrificum terrorem, et terrificum dolorem. Tu, inquam, quæ quondam candidata cœlesti lavacro, dotata Spiritu sancto, in Christiana professione jurata, virgo fuisti Christo desponsata. Tu illa olim desponsata Regi cœlorum, ardentem facta es scortum tortoris tartarorum. Heu, abjecta a Deo, projecta diabolo, imo abiciens Deum, amplexens diabolum. Tu enim, tu misera anima mea, meretrix obstinata, fornicatrix impudens, tu prior amatori et creatori tuo Deo repudium obtulisti, et ad insidiatorem et perditorem tuum dæmonem te sponte contulisti. O miserrima commutatio !]

The poem, if of no very striking merit, does not attempt to to reproduce the rhetorical devices of its source, which is freely paraphrased and expanded. For example, the comparison in Stanza XVIII of a soul in torment with a bear at the stake has no counterpart in S. Anselm's "Meditationes":—

Pow schalt stande as bere at stake
 ffor sorwe to swelle and neuere to swage
 Pow schalt be beytyd as a bere.⁹

175

Stanzas VII-XX correspond however to two only of the seven paragraphs of the "Deploratio," and XX ends rather

⁹ It may have been influenced by the East Midland recension of the "Pricke of Conscience." Bodl. 2322 has in place of Morris, vv. 3294-5:

And som þat dethe sodeynely dothe take

In dedely synne beþe jbound as bere to þe stake.

(cf. C. D' Evelyn, *PMLA* xlv, 182). The Ireland Blackburne text has however

Some þat deeth here · sodeynly sleth

In deedly sinne · streȝt to helle geth

—which is merely a transposition of the Northern original into East Midland dialect.

abruptly without 'Explicit' or colophon in English. F. 135*a*, though left blank by the scribe, has the vertical rules of the foregoing pages, and it is possible that he has copied part only of a poem which may have been continued at some length. The "Lamentacio sancti Bernardi" edited by G. Kribel (*Anglia* viii, 67-114) runs to 97 eight-line stanzas.

The following words of lexicographical interest are found in the printed and unprinted stanzas of the poem:—

bryggows (77), 'factious' (*NED.* brigous).

contraryed (86), 'thwarted' (*NED.* contrary, *v.*).

dispytowsful (76), 'malicious' (not in *NED.*).

enduyd (83,=dotata), 'endowed' (prob. earlier than any example cited under *NED.* endow *or* endue).

fyle (Thow fornicacioun þow fyle 151), 'rascal' (*NED.* file, *sb.*⁴).

mystecchis (oure mystecchis Schal turne vs þanne to treyze and tene 33), 'bad habits' (*NED.* mistetch, *sb.*).

pleizende (in pleizende pych 26), 'boiling' (*NED.* play, *v.*).

recuryngge (in recuryngge of his right 20), 'recovery' (not in *NED.*).

sleke out (71), 'shake off' (sense not recorded under *NED.* sleak, *v.*¹).

specyal (He þat was þin lemman lele Þin spowse and al þin specyal 92), 'male lover' (*NED.* special).

stake (173), 'post to which a bear is fastened to be baited' (much earlier in this precise sense than any example in *NED.*).

treyze (oure mystecchis Schal turne vs þanne to treyze and tene 34; to tray and tene 39), 'affliction' (*NED.* tray, *sb.*¹).

varyzed (90), 'maculate' (sense not recorded under *NED.* varied).

BRUCE DICKINS.

THE LAMBETH PALACE MS. OF THE AWNTYRS OFF ARTHURE.

The MS. Lambeth 491, ff. 275-86 (=L), is mentioned by J. E. Wells (*Manual of the Writings in Middle English*, p. 61, sub "Awntyrs off Arthure at the Terne Wathelyne"), but has not yet been published or collated.

The Lambeth Library (see *Descriptive Catalogue of MSS. in the Library of Lambeth Palace*, by M. R. James and C. Jenkins, 5 parts, Cambridge, 1930-2) "owes its inception, as a library available for students, to Archbishop Richard Bancroft (1604-10), who bequeathed it to his successor in the See: or otherwise to the then projected Chelsea College: or to the University of Cambridge. His successor, Archbishop Abbot (d. 1633) added considerably to it: Laud not much." After a brief transference to the University Library, the books were restored to Lambeth in 1664.

The manuscript library at Lambeth, with more than 1200 volumes, is divided into several distinct collections, the first known as Codices Lambethani (Nos. 1-576). This group includes the MSS. collected by Bancroft and Abbot with considerable additions, believed to be for the greater part by Sheldon.

Our MS. is thus described in the *Descriptive Catalogue*:

"491. Brut in English.

Poems.

Paper and vellum 8 $\frac{7}{8}$ by 5 $\frac{1}{2}$, ff. 329, 30 and 39 lines to the page. Two portions of Cent. xv in clear but not beautiful hands. It is no. 16 in the Carew-Sheldon list in MS. Tanner 275 " (whose description runs: "an old MS. English Chronicle called Brute ending at K. Edw. 3 conteynynge the story of the Kings of Cologn, the Seige of Jerusalem and the History of King Arthure. 4to"). The Catalogue adds that there are many scribbles on the margins, including proper names, the book evidently having been made for private use and being soiled and thumbed; many leaves are torn and edges cut off. The MS. contains

- I. 1. Brut in English
 2. þe sege of Jerusalem f. 206

 4. Gawayne and the Green Knight (sic) 275
 The Catalogue adds that it is "Essentially the same text, it seems, as that first printed from the Thornton MS., by Sir F. Madden, "Syr Gawayne," Bannatyne Club, p. 95." (i.e. "The Awntyrs of Arthure")

- II. Four leaves of blank paper, modern, separate the two portions, the second of which is in a later hand, and contains (piece no. 6).
 " (Ric. Hampole) Stimulus Conscientiae 296
 vv. 1-2482 only."

The text in this MS. of the "Awntyrs" is defective in vv. 14, 48 (in this case in all MSS.), 92-3 (bottom of f. 276^r missing), most of 120-3 (bottom of f. 276^v missing), most of 275, 383-5, 618-19.

In general, L is inferior to the other three extant copies of the poem—in MS. Ireland (=I), MS. Thornton (=T), and MS. Douce 324 (=D).¹ Yet it is of value not only for its own moments of lone superiority but also in confirming the actual or conjectured readings of the other texts.

It is a Southern copy, made in the first half of the fifteenth century, of a text which must have been more like T than either of the other two. Some of the northern characteristics of the original have been preserved, most often where they are necessary for rhyme, e.g. v. 2 "tellis" (third person singular), though the rhymeword has been altered in v. 4 "duellith" (third person plural). But in general southern forms have been substituted. Thus

- (i) the third person, singular and plural, of the verb appears commonly in -ith:

¹ I was published by J. Robson for the Camden Society in *Three Early English Metrical Romances* (London, 1842), T and D by F. J. Amours for the Scottish Text Society in *Scottish Alliterative Poems* (Edinburgh and London, 1897).

- v. 177 helpith (sg) : helpes
 243 brekiþ (sg) : brekes
 242 makiþ (pl) : makes
 592 bannith (pl) : bannene D: bannes I.
 although there are a few plurals in -in:
 449 breydin : breydes (sg) T: braide D.
 456 servyn : serue T and I.
- (ii) the past participle commonly in y—(e):
 274 ywonne : wonnene
- (iii) the present participle commonly in -yng:
 342 ledyng : ledand 344
 15, 27 gliteryng : gleterande T and D: gliderand I.
- (iv) the infinite in -(e)n:
 237 wyten : wiete T: wete I: wetene D.
 423 wryngyn : wring D and I.
- (v) O.E. ā commonly written o:
 45 hore. 199 more.
 524 sore. (all changed in rhyme).
- (vi) 3, y for initial g, although g may be necessary for alliteration.
 232 yeve : gyffe T, D.
 254 3eftis : gyftis T: giftes D: giftus I.
- (vii) pronouns regularly “þey” (176), “her” (255), “hem” (179).

Apparently the Scribe also had difficulty with some of the unfamiliar northern place-names; e.g. in v. 2 “turmentis” (for “Terne Wahethelyne”) has been substituted in L, the only MS. which does not contain the name, and in vv. 667-8 “Gryffones castelle” (Criffones - D; Kirfre - I) and “Husters Hauille” (Vlstur halle - D: Hulkershome - I) have been replaced in L by “—cuntres and castels” and “Hulster al holy.” So, too, some typically northern words have been changed in L, e.g. in v. 82 “sneterand” and “snayppede,” of Norse origin, have been replaced in L by “sliteryng” and “snowid.”

A sample stanza (with the corresponding one from T) will perhaps give a better idea of the MS:—

In the tyme of Arthur an Auntur bytid,
 In talkyng of his turmentis, þe tale of hym tellis,
 As he to carlille was comyn, conquerour ykyd,
 Dukes and duspers, þat wiþ þe Kyng duellith,
 To hunt at þe herdis þat long had be hid.
 On a day þei hem dighte to the depe dellis
 To felle of þe femals, þat in þe forest were fryd,
 So faire in felawship by fritthis and fellis.
 Thus wyde are þei went, þe worthiest in wedis,
 Bothe the Kyng and the qwene
 And alle þe dospers bydene;
 Gawayn, gaynest on grene,
 Dame Gunnore he ledis. (Stanza 1)

Stanza 1 from T runs:—

In Kyng Arthure tyme ane awntir by-tyde,
 By the Terne Wahethelyne, als the buke tellis,
 Als he to Carelele was commene, that conqueroure kyde,
 Withe dukes, and with duchepers, þat with þat dere duellys,
 For to hunnte at the herdys, þat lange hase bene hyde;
 And one a daye þay þam dighte to þe depe dellis,
 To felle of the Femmales, in the Foreste wele Frythede,
 Faire in the fernysone tyme, by frythis and fellis.
 Thus to þe wode are thay wente, the wlonkeste in wedys,
 Bothe the kynge and the qwene,
 And alle þe doghety by-dene;
 Syr Gawane, gayeste one grene,
 Dame Gayenoure he ledis.

That L is a copy of a MS. most like T is clear from the following facts: (a) that L and T are in common error more often than any other combination of two MSS, (b) that in some forty or fifty instances, in some few of which their superiority is clear, L and T have similar readings where each of the other two differs, or where one is deficient, and (c) L and T agree against D and I in a few lines where it is often impossible to decide which group has the better reading. Examples of (a) with L and T in common error are to be found in v. 94 "hit is the clips of the mone": ". . . of the sune" (D and I), and in

vv. 408 and 495 where they have substituted non-alliterating words; of (b) in v. 212 where L and T have

Alle blendis my blood þi blee is so blake :

D—Al bledis my ble þi bones arne so blake :

I—Alle blynde is my ble thi blode is so blake ;

of (c) in v. 478 where L and T have

Two soppys : Thre soppes (in D and I).

The value of L is diminished since it often stands alone in error, and unfortunately is also in common error occasionally with each of the other MSS: it is in fact clear that all four go back ultimately to a copy which was already corrupt, for e.g. v. 48 is missing in all four MSS., and in v. 56 "swyne" is redundant and contrary to the general sense.

But despite obvious corruptions, in many instances L's reading appears at least as good as those offered by the other three; in several lines it shares what is clearly the best reading, sometimes confirming two MSS. against the third, and sometimes supporting one MS. previously in a minority against the other two; and in a few lines it seems to supply the best reading itself.

For example, L supports T in:

v. 68a None but sir Gawayn . . .

158 And broghte to that body the berde so brighte.

212 Alle blendis my blood þi blee is so blake.

371a Wiþ a crowne of cristalle . . .

413 The kyng carpis on highte

448 Hay hendly þei hevid in hekkys in highte.

L supports D in:

222b . . . þat boght þe on rode

248 Wisse me quod Gunnor some wey if þou wost

577a He brochid hym wiþ his brond . . .

601 The knyghte of corage was cruelle and kene

664b . . . wiþ garnysone of gold.

L supports I in:

77 Thereof was Arthur yrke

372b . . with meny a proud prene

456 In selvir so shene þei servyn of þe beste

465 I shal encountre wiþ þat knyghte

609 Wondir rathely he ras.

and in the following lines L seems superior to each of the other three:

80b . . for þe flawis þat felle

This provides the necessary rhyme with "snelle": "helle": "zelle," whereas T has "and to þe fawe fellis." D reads "to þe fewe felles" and I "fro the fau fellus," which have involved changes of "zelle" to "zelles," of the adverb "snelle" to "snelles," and in I of "helle" to "(lauyst in) hellus," which last line is missing in D.

85 Glode to dame Gunore gatys vngayne

Here the first half-line agrees with T and I, and the second half-line with 'vngayne' seems much more likely to have been used in the original of a ghost 'in liknes of lucifer, lothliest of helle' than I's "hyre gates were gayne," T's "the gatis fulle gayne" or D's "þe gates to gayne."

87b . . wiþ wonges ful wete

This is definitely superior to I's "with wlonkes full wete" and T's "withe vengeance fulle wete," and to D as it stands: "with waymynges wete."

337 Rode to Randilsete halle : wente

353 In palle puryd with pane proudly ypighte

This combines a first half-line confirmed by T: "In paille purede with pane . ." and I: "With palle puret in poon (: D's ' . . pured to pay ')", with a second half-line confirmed by D: "prodly pight" and I: "was prudliche piȝte" (: T's "fulle precyously dyghte").

365 She was þe worpiest wighte þat eny weld wolde =
" . . that anyone might wish to possess."

Of the other versions, T " . . þat any wy myghte welde " provides good sense but bad rhyme; D " . . þat eny wede wolde " probably represents a poor attempt to make something of a corrupt passage; and I " . . that any wee wold " would probably be the best if "wurliche" in the first half-line were in the superlative.

460 And whan þe rial renke was raghte to his rest
 Here 'raghte' seems preferable to 'gone' as in T and D
 (although it is not necessary to have four alliterating syllables
 in the line), and is confirmed by I's "As tyde as that rialle was
 rayket to his rest."

595-8 Bothe sir lete and sir lake
 Miche mornyng þei make;
 Gaynor gret for her sake
 Wip her grey eyen.

This combines something of D and I (a leaf, including this stanza, has been lost in the Thornton MS).

I reads as follows (beginning with v. 594):

Hit hurte King Arther in herte, and mēngit his mode;
 Both sir Lote and sir Lake
 Meculle menyng con make;
 Thenne Dame Gaynor grette for his sake,
 For Gawan the gode.

And D reads:

Thene gretes Gaynour, with bothe here gray ene,
 For þo douzeti þat fizte,
 Were manly mached of mighte,
 Withe oute resone or righte,
 As al mene sene.

The last line (598) of L is superior to that of D or I, as is indicated also by the iteration in the first line of the next stanza, which D has used as v. 594. Vv. 595-7 agree with I, which however has the West Midland "con make" : "þei make" (the northern form as expected).

603 Alle þe coste of the knyghte he cleviþ down clene
 Here "cleviþ" (: "keruys" I: "carf" D) is probably preferable, since in general 'cl-' alliterates only with itself (e.g. cf. vv. 94, 106, 119).

A. G. HOOPER.

Yale.²

² Dr. Hooper, who held a Commonwealth Fellowship at Yale University during the academic years 1932-4, has been appointed to a Lecturership in English Language in the University of the Witwatersrand, Johannesburg.

ARABIC WORDS IN BEN JONSON.

Ben Jonson's *Complete Plays* have been read in the Everyman edition ed. F. E. Schelling (London, 1928 reprint, 2 vols.), and the rest of his works in *The Works of Ben Jonson* ed. W. Gifford (London, 1816, 9 vols.); but the references given have been checked from the Folios of 1616 and 1640. In our list the figure in brackets after the word indicates the number of times the word is used, if more than once. The date after the word is that of its first use by Jonson, and the date in brackets is that of its first recorded use in English if there is a use recorded previous to that of Jonson's. I have taken 1637 as the last possible date for those words which occur for the first time in posthumous publications. An asterisk in front of the word indicates that the word (in one form or another) was used by Chaucer.

*alchemist (9) 1599 (1514) [alchemister c. 1386].

alchemy (7) 1605 (1362).

Alchindus [= Alkindy] c. 1621 [In Latin 1141].

*Alcoran 1637 (1366).

? alcoreas *pl.* 1616 [Not in O.E.D.]

The Devil is an Ass IV, 1 (iv) = Schelling II, 323, l. 11.

? cf. Span. *alcorza* 'small round tart' or 'cake of sweet-meats' from Ar. *al-qurṣa*, 'the lozenge'.¹

*alembeck [= alembic] (3) 1605 (c. 1374).

alfarez [= alferes] 1531 (1591).

algebra [= bone-setting] 1610 (1541).

*alkali 1610 (c. 1386).

*alma-cantara [= almucantera] 1625 (c. 1391).

*almanac(k) (17) 1598 (c. 1391).

almojavana [= a kind of cheese fritter] 1616 [Not in O.E.D.]

The Devil is an Ass IV, iv = Schelling II, 323, l. 10.

from Span. *almojabana* from Ar. *al-mojabanah* from *jibn* 'cheese' — Dozy-Engelmann, p. 172.

¹ Eguilaz s.v. *ALCORZA* quotes the recipe, which includes sugar, musk, amber, powdered pearl and red coral.

almuten 1625 [O.E.D. records a use by Fletcher at the same date].

The Staple of News, Schelling II, 373, l. 23.

aludel 1510 (1559).

? alvagada 1616 [Not in O.E.D.]

The Devil is an Ass IV, i (iv) = Schelling II, 320, l. 5.

? cf. Span. *albaya*lde, Pg. *alvaiada* 'ceruse' from Ar. *al-baiyâd*—Dozy-Engelmann, p. 70; and Eguilaz s.v. ALBAYALDE.

* amalgam *vb.* 1610 (c. 1386).

amalgama *sb.* (2) 1610 (1471).

amber, ambre (8) 1599 (1398).

ambergris(e) (2) 1626 (1481-90).

antimasque (25) 1616 (1613), and *antic-masque* 1622;
antick-masque 1622; *anti-mask* 1609 [Not in O.E.D.]

The Masque of Queens, Gifford VII, 117.

antimony 1605 (1477).

apricot, apricock (5) 1598 (1551).

arsenal (2) 1605 (1506).

* arsenic (3) 1610 (c. 1386).

artichoke (4) 1598 (1531).

assassinate *vb.* 1605 [O.E.D. does not record before 1618.]

Volpone III, iv = Schelling I, 441, l. 2.

assassinate *sb.* (2) 1609 (1600).

athanor (2) 1610 (1471).

* Averroes 1637 (?)

* Avicen [= Avicenna] 1637 (?)

azoch [= azoth] 1610 (1477).

* azure (3) 1609 (c. 1325).

* Barbary 1625 (c. 1300).

Barbican c. 1633 (c. 1300; as name of street in London, 1632).

benjamin (2) 1600 (1580) [*benzoin* 1558].

bezoar 1599 (1477).

buckram (3) c. 1633 (1222).

buzzard (4) 1598 (c. 1300).

* cable (4) 1599 (c. 1205).

caliver 1609 (1568).

caper [=the spice] 1616 (c. 1382).

candied (in *sugar candied*) (2) 1600 (1592) [*candy* 1420].

carat [=carat] (9) 1598 (1552).

? carravicin 1616 [=caraway (1440)] [Not in O.E.D.]

The Devil is an Ass IV, iv=Schelling II, 320, l. 24
(*carrnuacins* in 1640).

*check 1616 (c. 1314).

checker'd 1609 (1486).

chemical *adj* 1605 (1576).

chequed [=chequered] c. 1625 (c. 1460).

'Chequer [=Exchequer] 1637 (c. 1300).

chequin (5) 1605 (1583).

chibrit [=sulphur] 1610 [O.E.D. records only *kibrit*, 1706].

The Alchemist II, iii=Schelling II, 28, l. 8.

chimia 1625 [Not in O.E.D.]

The Staple of News III (Third Intermeane)=Schelling II, 396, l. 12.

from med. L. (*al-*)*chimia*, from Ar. *al-kîmiâ*.

chymist 1625 (1562).

cipher (4) 1605 (1533) [Never in sense 'O' (1399).]

civet (4) 1599 (1532), and *civet-wit* 1600.

cohobation (2) 1610 (1605).

cordovan 1637 (1591) [see p. 50].

crimson 1610 (c. 1400).

damask (9) 1610 (c. 1250).

decipher (4) 1599 (1545), and *decyphered* (5) 1599.

deciphering (2) 1599 (1552).

decypherer (2) 1599 (1587).

*elixir (11) 1600 (c. 1386).

frieze (2) 1604 (1563).

*fustian (6) 1599 (c. 1200).

Geber 1616 (?)

genii *pl.* 1637 (1590).

guittara 1621.

The Gipsies Metamorphosed, Gifford VII, 373, l. 20.
through Ar. from Gk. *κithára*.

*hazard (21) 1603 (c. 1300).

hazardous 1625 (1580).

heautarit [=quicksilver] 1610 [Not in O.E.D.; in Mayhew and Skeat's *Tudor and Stuart Words*.]

The Alchemist II, iii=Schelling II, 28, l. 8.

Hyleg 1625 [O.E.D. records a use by Beaumont and Fletcher at the same date.]

The Staple of News, Schelling II, 407, l. 19.

jennet, gennet (2) 1605 (1463).

jessamine [=jasmine] (2) 1616 (1548).

julep, julap (3) 1603 (c. 1400).

kernia 1610 [Not in O.E.D.]

The Alchemist II, iii=Schelling II, 25, l. 40.

lackey (4) 1600 (1529).

lemon, limon (3) 1605 (c. 1400).

*limbeck, lembec (2) 1610 (c. 1350).

*lute (7) 1609 (1361-2), also *lute-string*.

magazine (2) 1600 (1583).

*Mahomet 1599 (c. 1380).

Mamaluchi *pl.* [=Mamelukes] 1605 (1511).

*mammet 1610 (c. 1205).

marchesite [=marcasite] 1610 (1471).

marchpane (3) 1600 (c. 1494).

mask, masque *sb.* (6) 1601 (1534); also *un-mask vb.* 1600 (1586).

masked (3) 1600 [O.E.D. does not record before 1637, and then quotes from Jonson a passage which might be referred to 1629.]

Cynthia's Revels V, xi=Schelling I, 229, l. 22.

masking *adj.* 1600 (1546).

masque (76) 1600 (1514); also *masqued* (2) 1600.

masquer (35) 1608 (1580, *masker* 1548).

Masquerado (personified) 1616 (*masquerade* 1587).

Love Restored, Gifford VII, 213, l. 2.

masquing *sb.* and *adj.* (5) 1616 (1546 and 1577).

moscadini 1600.

Cynthia's Revels V, iv=Schelling I, 213, l. 10.

- moscadelli 1605 (1554/5) [In O.E.D. *sv. muscatel.*]
 mummia 1601 (c. 1400).
 muscadel (2) 1605 (c. 1400).
 musk (4) 1599 (1398); also *musk-cat* 1600 (1551); *musk-cod* 1599; *musk-melon* 1605 (1573); *musk-worm* 1600.
 *myrrh 1616 (c. 825).
 nanfa [in *aqua nanfa*] 1616 [Not in O.E.D.; possibly an abbreviated form of *nenuphar* (1425).]
The Devil is an Ass IV, iv=Schelling II, 323, l. 13.
 nard (2) 1600 (971).
 orange (5) 1599 (13—).
 *popinjay 1599 (c. 1310).
 *Rabian [=Arabian] 1637 [Not in O.E.D. (*Arabian* 1391).]
A Tale of a Tub IV, i=Schelling II, 613, l. 19.
 *Rasis [=Rhazes] 1637 (?); and once *Rasi*, supposedly in error.
 ream 1637 (c. 1392).
 *ribibe 1616 (c. 1386).
 *rosaker [=realgar] 1598 (1592) [*Realgar* c. 1400; *resalgar* c. 1386]
 *saffron (2) 1605 (1200); *saffron'd* c. 1621 (1303).
 Saracen c. 1610 (c. 893).
 sarsnet 1610 (1463).
 sericon 1610 (15—).
 sesama 1600 (c. 1440).
 spikenard (2) 1600 (c. 1350) [See *nard*].
 *sugar (3) 1600 (1289-90); *sugar-chest* 1605.
 *sugared (2) 1600 (c. 1374).
 syrup (3) 1599 (1392-3).
 *tabor, taber (9) 1614 (c. 1290).
 taborer c. 1621 (c. 1400).
 tabouring-sticke c. 1621 [Not in O.E.D.]
The Gipsies Metamorphosed=Gifford VII, 405, l. 18.
 tabret 1637 (c. 1464).
 *taffata [=taffeta] (8) 1599 (1373); *tuff-taffata* (3) 1600 (1572).

talc (3) 1610 (1601).

*tartar (2) 1610 (c. 1386); *sal-tartar* 1610.

tennis (2) 1600 (c. 1440) [See p. 50]; *tennis-court-keeper* 1637.

timburine (2) 1637 (1579).

truchman [=dragoman] (3) 1600 (1485).

turmerick 1600 (1538).

tutie [=tutty] 1600 (c. 1400).

*zenith 1601 (c. 1387).

zernich [=zarnich] 1610.

The Alchemist II, iii=Schelling II, 28, l. 8.

zuccarino 1616 [In O.E.D. s.v. *zucarine* (c. 1425).]

*zucche [=sugar] 1616 (1289-90).

Derivations for the above words, showing how they came into English from or through Arabic, are to be found in the compiler's *Etymological List of Arabic Words in English* (Giza, 1934), obtainable from Messrs. Blackwell of Oxford.

From the above list it is seen that the words used by Jonson at the earliest recorded date in English were *alcorea*, *almojavana*, *almuten*, *alvagada*, *anti-mask*, (to) *assassinate*, the form *carravicin*, *chibrit*, *chimia*, *guitar*, *heautarit*, *Hyleg*, *kemia*, *masked*, *moscadini*, *nanfa*, the form *Rabian*, *taboring-stick*, and *zernich*—a large number when it is considered that we are dealing with only a small part of his vocabulary.

It is seen from the above list that about a third of the words are connected with the scientific knowledge of Jonson's time; and it is noteworthy that the technical vocabulary of *The Alchemist* is taken largely from Chaucer's *Canon's Yeoman's Tale*.¹ The other two-thirds of the words deal with a variety of things—stuffs, foods, spices, fruits, musical instruments, etc. There are six proper names of persons and six other proper names. All the words are substantives except a few verbal and

¹ For the rest he seems to follow the vocabulary of Sir George Ripley's *The Compound of Alchemie* (1471, first printed 1591) and of Thomas Norton's *Ordinal of Alchimy* (1477, first English edition 1652 in Ashmole's *Theatrum Chemicum*, first Latin edition 1618: Jonson may have known the work in manuscript). Mr. E. J. Holmyard, the latest editor of Norton's *Ordinal*, dates it c. 1420, and we should perhaps read 'c. 1420' in place of '1477' as the earliest occurrence of *antimony*, *azoch*, *bezoar*.

adjectival formations from substantives already current—'enfranchised' is Jonson's word²—in English.

I include the word *tennis* in the above list to draw attention to the fact that an Arabic etymology is to be suggested for it in the new edition of Webster's *International Dictionary*, in which the Arabic loan-words have been carefully revised by Professor P. K. Hitti of Princeton.

Cordovan is included as an Arabic semantic value in English. It was the excellence of Arab craftsmen which made Cordovan leather famous throughout Europe, and so gave us this word, and also *cordwainer* (1100).

Almanac is included because it is derived from Spanish Arabic, though the word does not go back to classical Arabic.

Two other oriental words in Jonson are worthy of note: the star-name *Alchochoden* (1625), not in O.E.D., but recorded s.v. *Alchoroden* in Mayhew and Skeat's *Glossary of Tudor and Stuart Words*, derived from Persian, though it may have been brought to Europe by Arab astrologers; and *chiaus* [=military or police sergeant] (1610), a Turkish word, of which the Arabic form *shaweesh* is perhaps better known to modern readers.

It would appear from the above investigation that the works of Jonson have not yet been sufficiently carefully read for lexicographical purposes.³ Perhaps they will be so read when the Jonson canon is established in the complete critical edition by C. H. Herford and P. Simpson (Oxford, 10 vols., of which vols. I-IV have been issued since 1925).

WALT. TAYLOR

² *Enfranchise* in this sense is not recorded in O.E.D. before 1668, though it had been used by Richard Mulcaster in his *Elementarie* (1582), as had been the derivatives *enfranchiser*, *enfranchisement*, also unrecorded in this sense in O.E.D.

³ For example the following words, not of Arabic origin, are unrecorded in O.E.D.:—*mantecada* 1616 (*The Devil is an Ass* IV, i (iv)=Schelling II, 323, l. 10). cf. *manteca* (1660), for which see Simonet (*Glosario de voces ibéricas y latinas usadas entre los morárabes*, Madrid 1888) s.v. *Mantheca*. *mustaccioli* 1616 (*The Devil is an Ass* IV, i (iv)=Schelling II, 323, l. 11)=Ital. *mostacciolo* 'spiced cake.'

But it may be that these words, which were never naturalised in English, were omitted of set purpose.

HRÓMUNDAR SAGA GRIPSSONAR AND THE GRIPLUR.

"Hrómundar saga Gripssonar" has survived only in paper MSS. of the seventeenth century, which clearly are closely related. Of the various MSS., AM 601b, 4to, *pap.* is probably the best.¹

The "Griplur," or "Hrómundarrímur," have been preserved in full in only one MS., AM 610c, 4to, *pap.* from the seventeenth century, in the hand of Jón Gissursson.² The oldest text of the "Griplur" is in a Wolfenbüttel parchment, Guelf. Aug. 42, 4to, from about 1500. Another fragment, which once formed part of AM 603, 4to, *perg.* from the sixteenth century, is missing.³

At the end of the saga MS. the copyist has added a note to the effect that his original was a "saga" not in a very legible condition. Árni Magnússon, however, has not only written an initial note, "úr rímunum," in the margin, but has added his final comment on the copyist's statement: "mendacium est. þetta er tekið úr rímunum."

Finnur Jónsson (whose edition of the "Griplur" appears in *Rímnasafn* I, Copenhagen, 1905-12) agrees in regarding the saga as a mere paraphrase of the rímur. Professor A. LeRoy Andrews (*Studies in the Fornaldarsögur Norðrlanda in Modern Philology* viii-ix) holds a similar view. E. Kölbing (*Beiträge zur vergleichenden Geschichte der romantischen Poesie des Mittelalters*, Breslau, 1876) suggested that saga and rímur were independent of one another, and postulated a common origin in a saga version of which the rímur were a more faithful reproduction.

But it is clear that saga and rímur are related, directly or indirectly, and the question is "How?" Close word-parallels testify to the relationship: there occur in the saga (beginning of chapter 2) even the rhymes "nafni: stafni" in the passage corresponding to that of the "Griplur," but then these are quite common words in common phrases.

¹ See [Kr. Kaalund], *Katalog over den Arnemagnæanske Haandskriftsamling*, I, 769.

² *op. cit.* II, 15.

³ *op. cit.* II, 4.

It is pointed out by Andrews as an indication of the inferiority of the saga that its names are corrupt, that it has no *vísur*, that it omits much, and that it transposes much.

The condition of certain of the names is indeed corrupt, but so are some in one of the texts of the *rímur*; and in either case they could be explained by the state of a common original, whether it was a prose or rhymed version. A similar explanation would account for the absence of *vísur*. As the "Griplur" only refer to *vísur* (I, 30, 39 and II, 26), but do not contain them, the saga is scarcely inferior in this particular.

It is claimed that the saga omits much. But the very fact that the "Griplur" represents a fuller and more expanded version might be regarded as an argument that the saga is the older; for expansion in a metrical version of a saga is exactly what is to be expected.

It is well known, also, how easily transposition of parts of a text can occur in orally transmitted works, and examples are to be found in the different texts of the *rímur* themselves, as well as in the saga. This is especially notable in the orders in which the dreams occur as they are recorded in the "Griplur" (e.g. see *Rímnasafn* part 5, p. 400, and footnotes; see also Andrews *op. cit.* for a full list of transpositions in three MSS. of the "Griplur"). It might also be observed that in the account of Hrómundr's fight with Helgi on Vænis ís, and the following events, the saga order is probably superior to that of the "Griplur."

The best argument in support of the "Griplur" as the original lies in the fact that the lost MS. of the poem in AM 603, 4to, *perg.* is the only MS. of the "Griplur" known to have contained both these *rímur* and the "Bragða-Ölvis *rímur*," which is the source of the only other saga appearing in AM 601b, 4to, *pap.* with "Hrómundar saga"; and it seems quite possible that the saga may have originated, directly or indirectly, from this source.

On the other hand, the supplementary statement at the end of the saga, written by the copyist, definitely names a source

which is described as a "saga" not in a very legible condition. Unfortunately the citing of Magnús í Laufási Ólafsson as his authority does not help to clear up the matter, for his published writings reveal no trace of a similar statement. The lack of knowledge of the earlier history of the MSS. makes it appear quite as probable that saga and rímur are independent of each other, both being related to an older saga version very similar to, and possibly the original of, the "Griplur" version in the lost MS. which also contained the "Bragða-Ölvis rímur." Whatever be the relationship of saga and rímur, it does not seem probable that the saga is merely a paraphrase of the rímur.

Kölbing (*op. cit.*) makes a close comparison between saga and rímur, and quotes passages in which verbal parallels occur. But, while it is scarcely to be expected that the saga would make any large addition to the rímur, there are, nevertheless, short phrases and passages in the saga which have no counterpart in the rímur, e.g. when in the saga Blindr is telling the king his dreams, he relates one "er hann sjálfan snerti, ok mælti, Mér þótti járnhringr settr á minn háls." This passage is lacking entirely in all the Griplur MSS. which give only the king's interpretation of the dream, which naturally follows (see Griplur VI, 30. and Bemærknings). It seems certain too, as Kölbing remarks, that the dreams concerning Hrómundr and Hagall are rightly placed in the saga at the end; whilst, in the "Griplur," one is separated from the other and is included amongst the first (Griplur VI, 11-14). It may be noticed also that the typical words "þý, standa, hræra, möndull," occurring in both "Helgakviða Hundingsbana II" and in the "Griplur" in the description of the scene of Blindr's search at Hagall's for Hrómundr, are all lacking in the saga.

Furthermore, the saga version is definitely superior in the account of Hrómundr's fight with Helgi. In the saga version, after being wounded by Helgi, Hrómundr binds up his wounds immediately Helgi is despatched. The "Griplur," less naturally, make Hrómundr continue fighting and dispose of

Váli, before attending to his injuries. If the saga is a mere paraphrase of the "Griplur," as Finnur Jónsson and Andrews say, whence have these differences come? It may, of course, be answered that a generally inferior copy of the "Griplur" is responsible, and that the seventeenth century saga MS. is but a paraphrase of a poor copy of the *rímur* now lost. Evidence is lacking to prove the case either way.

But, however, we have the direct and important evidence, furnished by the copyist himself, that his original was definitely a "saga," and that it was illegible. The following are his words to be found at the end of the saga MS.:—"Sú saga sem þetta var eftir skrifað, varð naumlega lesin, og ei sem skiljanlegust um landa eður staða heiti sum; þó er það víst að ráða hér af Kóng Ólafur muni verið hafa kóngur að nafnbót í Danmerkurveldi einhverstaðar þar, sem nær grensað hefur við Svíþjóð, því þá hefur Danmerkurríki haft marga smákónga, sem bevísast kann af fornum fræðum. Svó skrifar síra Magnús í Laufási Ólafsson etc." This is the statement marked down by Árni Magnússon's "mendacium est. þetta er tekið úr rímunum." Having discovered that a number of other sagas were dependent upon their corresponding *rímur*, Árni Magnússon seems to have developed a fondness for this explanation and to have used his formula after only a cursory investigation. There seems, however, to be no comprehensible reason why the copyist should designate his original as a saga if it were not so; and it does not seem possible that the "saga" mentioned in the supplement can refer to the *rímur*, as Andrews actually suggests.

As there is nothing against our accepting the copyist's statement, let us assume, therefore, that he was telling the truth, and that his original was a saga, and, as he says, a copy that was not at all clear.

Now, it is not at all unlikely that the copyist would know something of the *Hrómundr* tradition, and even of the "*Hrómundar rímur*." This, then, is what might have taken place. The copyist in the course of his work came to portions of the text which were illegible. These compelled him to

paraphrase, and account for the relative shortness of our seventeenth century copy, and the brief and summary description of events, e.g. at the beginning of the first and second chapters of the saga, notably chapter two on the first appearance of Helgi inn frækni, who, as Kölbing points out, is to play such an important part later. Quite obviously, something is missing here. But in other cases where the reading was not clear and the copyist had to summarise, he was enabled to fill in from his knowledge of the *rímur* and a knowledge of the contents of the saga, sometimes applying traditional adjectives to the characters (e.g. in the first chapter, already mentioned as one of the portions of the text which has been paraphrased, the saga has simply: “þeir vóru illir oc undirförlir.” (cf. Griplur I, 22-24 in which these adjectives occur in the general description), sometimes calling on his memory of the “Griplur” to incorporate the substance of whole phrases. In some cases he alters the word-order of the *rímur*, substituting perhaps words of similar sense, but preserving, for example, the same verbs in different tenses, as in chapter 4 of the saga which has “kelling hafði falið Hrómund undir hitunarkatli sýnom,” compared with Griplur V. 41,

“ . . Hrómund fal í hávum sal
heitu katli undir.”

also saga chapter 2, “Glýmdo þeir hart oc leingi . . . þar til um sýper að Hrómundr felldi hann á fótarbragði. Þá var ordit miðk dimt,” and Griplur III, 47.

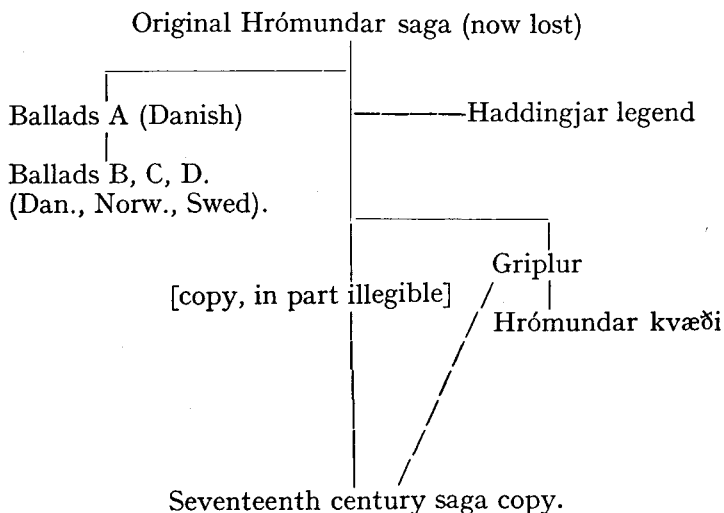
“Mjög var orðið myrkt í haug,
mátti þanninn verða,
með fótar bragði fornan draug
feldi beytir sverða.”

In other cases, possibly where his memory is more accurate and where the word-order is suitable in a prose saga, the copyist introduces a portion of the “Griplur” almost word for word, as in chapter 2: “ . . . leingi hefi ek lifað í haugi mínom, oc lafað á fé, enn eigi er gott að trúa gripum sýnom [þó góðir þike] of miðk,” and Griplur III, 50.

“ Svǫ hef eg lengi loðað á fé,
 og lifað í haugi mínum,
 ei er gott, þó góðir sé,
 gripum að treysta sínum.”

It is suggested, therefore, that the general relationship is as follows:—a copy of the original saga (to whose existence and contents the well known reference is made in Sturlunga I, 22-3, ed. G. Vigfússon, I, 19-20), with certain interpolations from other sources, served as a basis for the “Griplur.” A not very clear copy of this same MS. also provided the material for the seventeenth century copy of the saga found in AM 60rb, 4to, *pap.*, into which the copyist introduced from memory parts of the rímur where his original was illegible. “Griplur” and seventeenth century saga are, therefore, independent of each other (except for certain introductions by the copyist, as explained), and both go back eventually to a common original, the saga through the intermediate illegible copy.

The following diagram shows the relationship suggested of the various works on Hrómundr:—



(a) Indo-Iranian: (i) Gipsy (Russian type) [4].
(ii) Persian [I] and Tajik (Russ. *tadzhikskij*) [2I].

(b) Armenian [3].¹

II.A. Finno-Ugrian:

(a) Volga group:

(i) Mari (Russ. *marijskij*, *cheremisiskij*; Germ. *tscheremissisch*; Fr. *tchérémissé*; Finn. *tsheremissiläinen*; Hung. *cseremisiz*) [22].

(ii) Mordvin (Russ. *mordovskij*; Germ. *mordwinisch*; Fr. *mordve*; Finn. *mordvalainen*; Hung. *mordvin*) [29].²

(b) Permian (Germ. *permisch*; Fr. *permien*; Finn. *permalainen*; Hung. *permi*):

(i) Komi (Russ. *komi*, *zyrjanskij*; Germ. *syrjänisch*; Fr. *zyriène*, *syriène*; Finn. *syrjäniläinen*; Hung. *zürjén*) [5].

(ii) Udmurt (Russ. *udmurtiskij*, *votskij*; Germ. *wotjakisch*; Fr. *votiak*; Finn. *votjakkilainen*; Hung. *votják*) [11].

(c) Obi-Ugrian (Germ. *Ob-ugrisch*; Fr. *ob-ougrien*; Finn. *Ob-ugrilainen*; Hung. *obi-ugor*):

Ostyak (Russ. *khantyskij*, *ostjatskij*; Germ. *ostjakisch*; Fr. *ostiak*; Finn. *ostjakkilainen*; Hung. *osztják*) [1].³

II.B. Samoyede:

Yurak-Samoyede (post-revolution Russ. *nēnētskij*) [1].

III. Semitic:

Assyrian (i.e. Modern Syriac) [1].⁴

IV.A. Turkish—about 170 books (so far unsorted); further:

(a) Kirghiz [29] (also Kazak-Kirghiz [2] and Kara-Kirghiz [8]) and Bashkir [3].

(b) Uzbek [35] and Uigur [1].

(c) Turkmen, Azerbaijan Turkish [49] and Caucasian dialects—Karachai (Russ. *karachaevskij*; Fr. *karatchaï*) [6], Kumik (Russ. *kumykskij*; Fr. *koumik*) [1] and Nogai (Russ. *nogaïskij*; Fr. *nogaï*) [1].

¹ Also several books in English, German, Modern Greek, Lettish, Lithuanian, Polish, Spanish and Esperanto.

² An interesting feature is the presence, in a few cases, of the same book in both the Erza and the Moksha dialects.

³ Also several books in Estonian and Hungarian.

⁴ Also several books in Yiddish, which, for library purposes, is conveniently included here, since it is written in Hebrew characters and its vocabulary contains at least a certain number of Hebrew words.

(d) Yakut (Russ. *jakutskij*; Germ. *jakutisch*; Fr. *yakoute*) [14].

(e) Chuvash [25].

IV.B. Mongolian:

Kalmuk (Russ. *kalmyskij*) [3] and other Western Mongolian dialects (Russ. *oiratskij*, *oirotskij*) [6].

IV.C. Tungus [1].

V. Miscellaneous Caucasian languages:

(a) Georgian [14].

(b) Ingush (Russ. *ingushskij*; Germ. *inguschisch*) [1].

VI. Chinese [1].⁵

Subjects represented (as far as catalogued): reading and spelling both elementary and advanced (for illiterates as well as children), arithmetic, biology, popular science, medical and veterinary science, education, folk-music, biography, law and economics.

This collection is quite without parallel in England and should prove of the greatest interest, especially to philologists. We should like to express the hope that the appropriate authorities in the USSR will be so kind as to send us further books of this nature—in particular books in languages in which we, in Leeds, have a special interest, *viz.* the Finno-Ugrian languages—in the USSR, Ingrian, Karelian, Lüd, Veps, Vatja, Lappish, Mari, Mordvin, Komi, Udmurt, Vogul and Ostyak—also Samoyede, Eskimo and Ossete. Donors may rest assured that any books presented will find a safe and permanent home in our great new library. It should also be borne in mind that, by reason of the new system of regional library co-operation and also of the interlending scheme, books placed in our library are readily available to serious students in any country who care to make use of the scheme.

⁵ Mr. Alan S. C. Ross wishes to take this opportunity of thanking the Institut Narodov Severa and Professor D. V. Bubrikh (of Leningrad University) for a kind gift of recently-published books in Ostyak-Samoyede (post-revolution Russ. *sel'kupskij*) [4], Yurak-Samoyede [9], Vogul (*mansijskij*) [4], Ostyak [2], and Russian Lappish (*saamskij*) [3]. The latter are particularly interesting in view of our scanty knowledge of this Lappish dialect.

SUMMARY¹

V. Kiparsky, *Die gemeinslavischen Lehnwörter aus dem Germanischen* (Annales Academiae Scientiarum Fennicae B. XXXII, 2), pp. 329. Helsinki, 1934. Price 60 Finnish marks.

This subject is of very great interest to the Germanic philologist and Dr. Kiparsky's large book bids fair to be accepted as a standard work. It is exhaustive, clearly written and, most important of all, based on a rigorous method. He sets out to consider every word which is to be, has been, or might be regarded as a Pr.Slav. loan-word from Germanic. The book falls into two main sections, dealing with words which cannot be considered as coming under the above rubric and with words which can. The fact that more than half the book is devoted to the first section says much for the rigour of Kiparsky's method and for the advance his work represents.

In an introduction a critical account of the very large literature of the subject from its inception at the time of Dobrovsky up to the present day is given.

The first main section—that dealing with words which *cannot* be considered as Gmc. loans in Pr.Slav.—falls into three sub-sections. In the first of these, words which Kiparsky considers as native Slav. are dealt with under four headings:—

(i) Words which have nothing in common with their supposed Gmc. etyma. Here Kiparsky is mostly concerned with clearing up errors and suggesting etymologies for the Slav. words. Thus Russ.² *dolg* 'debt' not to Goth. *dulgs* but (possibly) to OBulg. *dlzgz* 'long'; Russ. *glupy* 'foolish' not to OIcel. *glópr* but to Russ. *glukhoi* 'deaf'; Russ. *moloko* 'milk' not to MnE. *milk* but from IndE. **melq-* 'wet, wetness' (as in MnBulg. *mloka* 'bog' Goth. *milhma* 'cloud'). In this section too there are several examples illustrating a point of interest

¹ It will be our practice to summarise each year at this page one work of considerable importance which—for any reason—is not (or is not likely to be) well-known to Germanic philologists in England. We have to thank Dr. Kiparsky for having checked this Summary in typescript.

² In order to save space one only of a set of cognate words is mentioned in this summary.

to students of loan-word methodology: in dealing with words of an imitative character we must always allow for the possibility of the same type arising independently in the two languages (cf. problems such as that presented by MnE. dial. *yarm* 'to bleat, whine, mew, yell, scold, speak ill-naturedly' in the study of Norse loan-words in English).³ Thus Kiparsky considers OBulg. *xloxotati* 'strepere,' Russ. *khlopat* 'to bang, slam, pop, crack, clap,' Slovene *hrup* 'tumultus,' Russ. *vopit* 'to cry aloud,' as words ultimately of imitative origin and as such unconnected with (respectively) Goth. *hlahjan*, OHG. *chlaphôn*, Goth. *hrops*, *wopjan*.

(ii) Slavonic words which are ultimately related to (not borrowed from) their supposed Gmc. etyma. Thus Kiparsky considers the following sets of words as ultimately related:—OBulg. *děl* 'part': Goth. *dails*; Russ. *gost* 'guest': Goth. *gasts*; Russ. *grob* 'coffin': OHG. *grab*; Russ. *ljubyi* 'beloved': OE. *lēof*; Russ. *ljudi* 'people': MnHG. *Leute*; OBulg. *mznogz* 'many': Goth. *manags*; early Russ. *olui* 'beer': OE. *ealoþ*; Russ. *strela* 'arrow': OE. *stræl*; Russ. *tysjacha* 'thousand': OE. *þūsend*; Czech *věc* 'thing': Goth. *waihts*; Serbo-Croatian *vládati* 'to rule': Goth. *waldan*; Russ. *vosk* 'wax': MnE. *wax*.

(iii) Slavonic loan-words in Germanic. These are few in number and, with the exception of Goth. *plinsjan* (: OBulg. *plesati* 'dance') and ON. *serkr* (: Russ. *sorochka* 'shirt, blouse'), not very well-known.

(iv) In this section a difficult problem of Slavonic philology is discussed, namely that afforded by words such as Russ. *bereg* 'shore': if the word is related to OHG. *berg* one would expect in Slavonic, as in other *satem*-languages, a spirant, not a stop, to correspond to the Gmc. *g* (cf. Avestic *barəzah-* 'mountain'); the stop in the Slavonic words might therefore be considered as evidence of borrowing from Germanic. Kiparsky

³ This word, found in Scotland, the North of England and East Anglia, might be a borrowing of ON. *jarma* 'to bleat' but it might equally well be an independent English formation.

shows that this argument is false and puts forward an interesting explanation of the Slavonic stops.

In the second sub-section words borrowed into Slavonic and Germanic independently are dealt with, namely those from Latin and Romance (the discussions of the difficult words Czech *kříž* 'cross'—OHG. *chrûzi* and OBulg. *ocetz* 'vinegar'—Goth. *ake(i)t* are particularly interesting), Greek (note the discussion of Russ. *sub(b)ota* 'saturday' and the excursus on the Slavonic names of the days of the week) and non-IndE. languages (Russ. *mech* 'sword' is not related to or borrowed from Goth. *mekeis* but is a loan-word from some Caucasian language—cf. Dido *mač'a* 'sabre').

In the third sub-section Germanic loan-words which cannot be considered as Pr.Slav. are dealt with. Thus Russian Church Slav. *(o)xabiti se* 'abstinere' ORuss. *okhabit'(sja)* 'sich enternen, sich vor etwas hüten; beseitigen' Ukrainian *okhabitisja* 'vergessen, verlieren; sich enthalten' Polish dial. *ochabić* 'verschonen' OCzech *ochabiti se* 'meiden, sich enthalten' Serb.-Cr. dial. *habati se* 'sich hüten' Slov. *hábiti se* 'sich vor etwas hüten, sich enthalten' cannot be considered as a loan-word in Pr.Slav. (cf. Goth. *ungahabands sik*). It probably represents a borrowing of late OHG. *gahabén sik* 'abstinere, retinere, prudenter agere' and its wide distribution in Slavonic is due to the influence of Church Slav.

In the second main section of the book—that dealing with Germanic loan-words that *can* be considered as Pr.Slav.—Kiparsky distinguishes four groups of loan-words, those from Primitive Germanic, from Gothic, from 'Balkan-Germanic' (see below) and those from the individual Germanic languages.

He first deals with the *terminus a quo* and shows the view (held by many scholars) that there are Pre-Germanic loan-words in Slavonic (i.e. words borrowed before the first sound-shift) and that contact between the two peoples may have begun as early as the fifth century BC., to be based on faulty linguistic evidence.

For the borrowing of his Pr.Gmc. loan-words Kiparsky

suggests East Prussia as the place and the first few centuries AD. as the time. Examples of such words are:—Russ. *knjaz* 'prince' < Pr.Gmc. **kuningaz* (= OE. *cyning*); Czech *nebozez* 'auger' < Pr.Gmc. **naβa-γaiza-* (= OE. *nafogār*); ORuss. *shelom* 'helm' < Pr.Gmc. **χelmaz* (= OE. *helm*); OBulg. *žlěsti* 'compensare' < Pr.Gmc. **γelðan-* (= OS. *geldan*).

For the Gothic borrowings the contact between Slavs and Goths in South Russia (fourth century AD. ?) is suggested as a cause. Examples: Russ. *tsar* 'czar' < Goth. *kaisar*; OBulg. *gobczz* 'abundant' < Goth. *gabigs*; Russ. *khleb* 'bread' < Goth. *hlaiba-*; Russ. *kupit* 'to sell' < Goth. **kaupjan* (= OE. *cēpan*); MnBulg. *kusit* 'to taste' < Goth. *kausjan*; Russ. *lechit* 'to doctor' cf. Goth. *lekeis*; Russ. *lest* 'flattery, cajolery' < Goth. *lists*; Russ. *osel* 'donkey' < Goth. *asilus*; Russ. *polk* 'regiment' < Goth. **fulka-*; Russ. *steklo* 'glass' < Goth. *stikls*.

In his next section Kiparsky elaborates an idea that should prove of great interest to Germanic philologists since in effect it reveals to them a lost Germanic dialect. His thesis is this: if we find Germanic loan-words which are confined to the South Slavonic languages (or merely borrowed from Church Slav. into Russian or West Slavonic) we must assume a special South Slavonic-Germanic contact. The type of Germanic involved we may call 'Balkan-Germanic'; in some ways it may have been similar to Crimean Gothic. Two examples will serve:—(a) Church Slavonic *skutz* 'extrema vestis, fimbria, amictus' (Russ. *skut* 'hem' < Ch.Slav.) Serb.-Cr. *skût* 'hem; ora, limbus' Mn.Bulg. *skut* 'hem, apron' < Balk.-Gmc. **skaut-* (cf. Goth. *skaut*). (b) OBulg. *smokzve* (gen.sg.) 'figus' (Russ. *smokva* 'fig(tree), jam' < Ch.Slav.) Serb.-Cr. *smokva* Mn.Bulg. *smokva* Slov. *smokv* 'fig(tree)' < Balk.-Gmc. **smakka* (cf. Goth. *smakka*).

In his fourth section words which were borrowed from a particular Germanic language into a particular Slavonic language and spread thence to other Slavonic languages are

discussed. Contact between the Slavs and the West began after about 600 AD. but the continuity of the Slavonic world was not broken until much later (e.g. by the arrival of the Hungarians). Examples from this section are: Russ. *izba* 'communal room, hut' < OHG. *stuba*; OBulg. *myto* 'merces, lucrum' < OHG. *mûta*; Russ. *vitjaz'* 'hero' < ON. *vikingr* (or OFris. *wîzing*?).

In conclusion several cases where it is impossible to decide the relative position of the Germanic and Slavonic words are discussed (e.g. Russ. *kot* 'cat': MnE. *cat*: Lat. *cattus*). Appended to the book is a summary of the phonology and morphology of the Germanic loan-words.

Naturally in a book of this length there must always be a few points on which the reviewer has a different opinion from the author. But, taking the book as a whole, one must admire the excellence of Dr. Kiparsky's painstaking work—in particular in the very difficult task of sorting out his four types of borrowing.

A.S.C.R.

THESES ADDED TO LEEDS UNIVERSITY LIBRARY.

The Morphology and Syntax of the "Vespasian Psalter,"
by Ruby Roberts, Ph.D. 1934.

An Index Verborum to the "Lindisfarne Gospels," by D. E.
Chadwick, M.A. 1934.

An edition of the Ireland and Edinburgh texts of "Sir
Amadace," by Marjorie N. Smith, M.A. 1934.

An edition¹ of the Middle English romance of "Athelston"
(with an appendix in which are examined A. McI. Trounce's
views on the provenance of the tail-rhyme romances),
by George Taylor, M.A. 1934. (see pp. 20-29).

¹ The edition, begun in 1926, was practically complete when Mr. Trounce's appeared in the autumn of 1933. (*Edd.*).